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The Christian Century

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The Legacy of Tagore

An Editorial

—

Close the Crime Colleges!

By Thomas C. Desmond

—

An Old Issue in A New Guise

By G. George Fox

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In This Issue

THOMAS C. DESMOND

has since 1930 been a member of the New York state senate. He is president of T. C. Desmond and Co., an engineering company of New York city, a member of the advisory board of the Regional Planning Association, a trustee of the New York State Historical Association and a member of numerous civic and professional bodies. He traveled around the world a few years ago. The plan he outlines in the article in this issue represents a sweeping departure from the usual piecemeal attempts to deal with the crime problem. It is worthy of close study.

G. GEORGE FOX

is the rabbi in charge of the large South Shore Temple, Chicago. In his article he carries forward the discussion initiated in these pages on August 6 by Dr. W. C. Bower of the University of Chicago. Dr. Fox was formerly director of the Jewish student foundation at the University of Chicago. He is the editor of the page, "From the Watch Tower" in the *Jewish Sentinel* and is a contributor to the new Jewish Encyclopaedia, of which four volumes have been published.

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The CHRISTIAN CENTURY

August 20, 1941

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Calendar of Coming Events

Aug. 10-22. Baptist Summer Assembly for Young People, Idyllwild Pines, Cal.
Aug. 11-22. Baptist Summer Assembly, Philippi, W. Va.
Aug. 11-22. Pacific Northwest Evangelical and Reformed Leadership Training School Boring, Ore.
Aug. 11-23. Potomac Evangelical and Reformed Leadership Training School, Fannettsburg, Pa.
Aug. 12-26. Religious Institute of Negro Disciple Leaders, Kinston, N. C.
Aug. 15-29. Ashram, Saugatuck, Mich.; E. Stanley Jones, leader.
Aug. 16-23. Baptist Summer Assembly, Corbly, Pa.
Aug. 17-23. Mennonite General Conference, Souderton, Pa.
Aug. 18-30. United Christian Youth Conference, Lake Geneva, Wis.
Aug. 19-24. Seventh Day Baptist General Conference, Denver.
Aug. 19-25. Silver Jubilee Convention, National Christian Missionary Society, Nashville, Tenn.
Aug. 20-24. National Biennial Woman's Council, Colored Methodist Church, Birmingham, Ala.
Aug. 21, 22. Young People's Union Meeting, Mennonite, Church, Lawrence, Kan.
Aug. 22-29. Baptist Adult Conference, Dunkirk, N. Y.
Aug. 23-29. Youth Institute, Shawnee-on-the-Delaware, Pa.
Aug. 23-Sept. 1. Camp Meeting, Ocean Grove, N. J.; E. G. Homrighausen and Robert P. Shuler, speakers.
Aug. 23-30. Baptist Summer Assembly, Unami, Pa.
Aug. 24-29. Institute of World Missions, Chautauqua, N. Y.
Aug. 24-30. Camp Mack Evangelical and Reformed Leadership Training School, Milford, Ind.
Aug. 24-31. Baptist Summer Assembly, Camp Clough, N. Y.
Aug. 24-31. Baptist Summer Assembly, Camp Carmen, N. Y.
Aug. 24-31. Baptist Summer Assembly, Camp Carey, N. Y.
Aug. 25-29. Westminster Summer Conference for Ministers, Westminster, Md.
Aug. 25-31. Annual Ashram, Lutheran Student Association, College Camp, Lake Geneva, Wis.
Aug. 29-Sept. 3. Annual Convention, W. C. T. U., Grand Rapids, Mich.
Sept. 1-5. Leadership Training School, Wilbraham, Mass.
Sept. 1-5. Montana Summer School for Christian Workers, Polytechnic, Mont.
Sept. 1-6. Leadership Training School, Delaware, Ohio.
Sept. 3. Five Year Synod, Moravian Church in America, Bethlehem, Pa.
Sept. 8. Association of Universalist Women, Medford, Mass.
Sept. 8-12. Conference on Science, Philosophy and Religion, Columbia University, New York.
Sept. 8-12. Tri-State Disciples Convention, Pueblo, Colo.
Sept. 8-14. Biennial Universalist Sunday School Association, Medford, Mass.
Sept. 9-12. School of Missions, Minneapolis-St. Paul.
Sept. 10. National Baptist Annual Convention, Cleveland, O.
Sept. 10-12. New England Disciples Convention, Danbury, Conn.
Sept. 14-16. Minnesota Disciples Convention, Redwood Falls.
Sept. 15-17. Pennsylvania Disciples Convention, Lock Haven.

(Announcements will be printed in this calendar as received, but must reach the editorial office at least three weeks in advance of the date mentioned.)

The
CHRISTIAN CENTURY
Undenominational

VOLUME LVIII CHICAGO, AUGUST 20, 1941 NUMBER 34

EDITORIAL

ONCE UPON A TIME it was Adolf Hitler who kept the world guessing as to his intentions by allowing rumors to circulate concerning secret meetings with his partners in international crime—or with his intended victims. But Mr. Roosevelt and Mr. Churchill are now proving that two can play at that rumor-spreading game. At the moment of writing the speculations which fill columns of the press, both here and abroad, with regard to what may be going on at a secret conference between the two which may be under way on the presidential yacht or on a British island in the Atlantic, show that when they so desire the President and the prime minister can be even more proficient at this sort of propagandistic razzle-dazzle than the nazi dictator. We have no means of knowing, of course, whether this rumored conference is actually in progress. But we do know that both Mr. Roosevelt and Mr. Churchill have a flair for the spectacular, that they have plenty to talk about, and that the mere rumor of their meeting must have caused disquiet in Berlin and Tokyo. Among the topics that they are likely to have discussed—provided they have discussed at all—are at least these three: (1) How far the United States will go in protecting British interests in the Pacific; (2) what will be done if Russia collapses; and (3) what will be done if the impending German peace offer turns out to be unexpectedly favorable.

Rumor Over the Atlantic

German Drive Nears Black Sea

AFTER almost eight weeks of savage fighting behind a curtain of censorship and unreliable communiques the actual military situation in Russia is suddenly beginning to emerge into the light. What appears is none too encouraging. It looks as though the Russians have been fooled into concentrating most of their forces to resist advances which have been little more than feints on a grand scale, leaving the actual German objective only weakly defended when the major nazi drive was finally launched. The supposed threat to Moscow by way of Smolensk and the lesser advance on Leningrad now look very much like traps into which the flower of the red army has fallen; the real objective has been Odessa and the Black sea. Or, in other words, control of Russia's oil. Toward that objective the invaders are now advancing at great speed, for there seem to be few troops available to stop them. Moscow is even sending out reports of attempts to hold up this advance by cavalry charges—a clear indication as to how desperate the situation has become. This does not mean, of course, that Russia is on the verge of utter defeat. The German invasion is a long way from final success. While the red army has been handled clumsily, the red soldier has abundantly proved his valor as an individual fighting man. This will gain in importance if the campaign shifts from a war of armies to a vast guerrilla conflict, as it soon may. At the same time, although the claims of losses running into the millions may be the exaggerations of wartime propaganda, it is apparently true that both sides are losing men on a scale comparable to that of the First World War. How long either can continue to suffer such losses without internal trouble is anybody's guess.

Tension Increases In the Pacific

WARNINGS of a coming showdown in the Far East have appeared so often in these columns that there may be readers who begin to suspect us of relationship to the boy who cried "Wolf! wolf!" Nevertheless, the familiar warning must be repeated, for the prospect of a final test between the United States and Japan has suddenly been brought much closer than it has ever been before. After all, it should be remembered, there came a day in the classic story when the wolf actually arrived. The most recent moves in the Far East indicate that the United States is trying to accomplish two things. It is trying to stop Japan's southward expansion and it is trying to make Japan reveal the extent to which she is prepared to act as a partner of Hitler. To accomplish the first purpose this country has now warned Tokyo that any move into Thailand, following the recent ad-

vance into practically full control of French Indo-China, would be treated as "a matter of concern" for the United States. This warning was, as a matter of fact, made in the form of simultaneous declarations by Foreign Secretary Eden and Secretary Hull, but the British immediately made it clear that any action they might take would depend on the nature of the action proposed by the United States. America's second aim is being sought by means of the announcement that this country will ship munitions to Russia by way of Vladivostok. If Japan intends to make good on her promise to the Axis she is not likely to permit such shipments—if made in any quantity—to pass without interference. Kaname Wakasugi, Japanese minister at Washington, has warned his countrymen that the United States certainly means to carry these two new issues to a showdown, and in Australia Prime Minister Menzies has made a series of parliamentary moves which disclose his belief that the showdown will come very soon. The Tokyo newspaper *Chugai,* regarded as an organ of Japanese big business, has warned that only two more diplomatic steps—a complete embargo and severance of consular relations—remain before a break between the two nations. The warning is perfectly true.

The War Swings Eastward

CLEARLY the tide of war is rolling toward the East. Perhaps that was what prompted Lloyd's of London to offer odds of 1000 to 1 last week that no spot in the United States will be bombed. On both sides the lines are forming for a struggle for the control of Asia. The German drive to the Black sea may at the moment seem to be principally aimed at gaining possession of Russia's oil resources. But it is also an effort to gain a position from which later attacks may be launched against the Near East, the Arabian peninsula and that vast portion of the U.S.S.R. which lies beyond the Urals. Recognizing the danger, Britain is moving to strengthen her position in that part of the world. Iran has been asked to clear out the Germans who may be in that important oil-producing country; the "request" was made in a manner which more than hinted that if it were rejected British troops would be moved in from Irak. The other day Afghanistan also received a note asking that the German "tourists and technicians" who are reported to have been increasing in numbers in that mountainous region on India's northern border should be run out. And nothing needs to be said as to the explosive nature of the situation in Indo-China, Thailand, Burma, the Malay States and the Netherlands Indies. Here, it is safe to judge, is the direction in which the rapacious eyes of Adolf Hitler are really turned. Despite all the scaremongering about the west coast of Africa and South America, here are where dangle the rich prizes which really tempt the nazi conqueror. It is the same old lure which drew on Alexander and Napoleon, but now it must seem much more possible of quick attainment because of the fissures in the Asiatic colonial structure. Here, also, is the greatest danger which confronts the United States—the danger, that is, of being drawn into a war for Asiatic empire which would be an affront to the spirit of the American republic and would impose mountainous and endless future burdens of imperialism upon the American people.

Arms Profiteering Alleged

IF there has been any honesty in the administration's claim that it means to see that the current rearmament of the country is carried through without the profiteering scandals of the First World War, it will provide for an immediate public investigation of the charges made in a front-page story printed by the *New York Times* on August 10. The place in which this story appeared in itself shows its importance. The *Times* is no muckraking scandal sheet. It is a sober (sometimes almost too sober) journal reflecting conservative opinion in the business community. It is supporting the administration's rearmament and foreign policy, except on the one issue of furnishing arms to Russia. It would certainly not go off half-cocked in a matter of such moment. Yet it now charges that, despite all the prohibitions of law and army and navy regulations, small manufacturers find that they can get no share of the billions being spent in war orders until they have employed as their go-betweens—technically as salesmen—members of a horde of "contact men" who are said to infest Washington where they collect juicy commissions by virtue of their inside relations with the men in the army, navy and other government agencies who are handing out the contracts. To make its charges specific, the *Times* tells the story of the experience of one firm, R. Wallace & Sons Manufacturing Company, silversmiths, and of the strange (and profitable) change that came over its attempts to land war orders after it had employed Mr. Raymond P. Dickerman of the Carlton hotel, Washington. Then, lest anything were lacking to make the seriousness of the situation absolutely clear, the *Times* draws a parallel between what is now going on at Washington and the activities of Sir Basil Zaharoff in the last war. Did someone say something about taking the profits out of war? Well, read this exposure. You will find the *Times* in almost any library.

Forestall Tomorrow's Unemployment

FEW CONGRESSMEN seem aware that there are still millions of unemployed people in the United States. Fewer still have the courage candidly to face the fact that "when peace breaks out" the numbers of those out of work will suddenly swell to a total probably greater than this or any other nation has ever known. What can be done about it? A great deal, if we begin in time. This at least is the view of Congressman Jerry Voorhis of California. At a time when many of his colleagues are wasting their breath in futile condemnation of the men who failed yesterday to prepare for today, he is trying to utilize today to get ready for tomorrow. He has introduced a bill (H.J.Res. 59) designed to establish a national unemployment commission. The duty of this commission would be "to develop a program for the permanent

elimination of mass unemployment in the United States." It would be composed of three representatives from each of the houses of Congress, three from the executive branch of the government and three each from farmers' organizations, labor unions, business associations, consumer cooperatives and church organizations, making twenty-four in all. The commission would be authorized to work out not only legislative measures but also plans for the voluntary cooperation of business, agriculture, finance, labor, consumers and other segments of our national life. The first mandate given the commission would be "to give special attention to measures to be taken at the time of the return of the nation to a peacetime economy in order that the reduction of defense expenditures will not result in depression and severely aggravated unemployment." This proposal should have the immediate attention of Congress. It has the support of the Federal Council of Churches, the National Catholic Welfare Conference and the Central Conference of American Rabbis. But just now it is buried in Congresswoman Mary Norton's House committee on labor. It would come out quickly enough if she and other members of Congress began to hear from their constituents. Nobody is opposing it. It is simply being forgotten.

A Republican Appeal to Keep Out of War

STATEMENTS concerning American war policy have been coming so fast of late, and from so many different sources, that the public is showing an understandable inclination to pay little attention to any of them. Nevertheless, more than ordinary significance attaches to the statement which a group of Republicans issued from Alexandria Bay the other day. It was significant not merely because of the names attached to it, although no document made public by former Governor Frank O. Lowden and signed by such persons as former President Hoover, Alfred M. Landon, President Robert M. Hutchins, John L. Lewis, President Felix Morley, former Ambassador Henry P. Fletcher and former Vice-President Dawes should be dismissed lightly. Its significance did not lie entirely in its plea to Congress to stop the nation's drift into an undeclared war, a "war of power politics" in which "the American people want no part." But the statement was especially significant because it disclosed the anxiety of some of the most seasoned political minds in the United States lest the Republican party be caught a few years hence in a post-war reaction which the signers believe would inevitably follow American participation. This is not to impugn the patriotism of the signers. Undoubtedly they made their appeal from motives of high concern for the national welfare. But a number of them are men who have made a lifetime profession of political strategy, and these men were evidently doing everything they could to make sure that if the United States is taken into the war the Republican party will bear no share of the responsibility. There are plenty of Democratic leaders who understand this. Party discipline seals the lips of most of them. But remembering 1920, it does not add to their enjoyment of the things which are happening now. Their distress was plainly reflected in the size of the Democratic revolt against the draft extension bill, commented on elsewhere in this issue.

Canadian Church Works for Unity

WHILE WAR continues to fill the headlines, the Canadian church has not forgotten that it has work of its own to do which cannot wait. The latest issue of the *United Church Observer,* the organ of the United Church in Canada, says: "On every hand there are agencies which are diligently tearing down the accumulated spiritual and cultural treasures of a thousand years. Of all the institutions which affect men and women, nation and nation, the church exists for the sole purpose of building up the Kingdom of God on earth. In face of the newer ideologies which stress the differences in race and personality and seek to capitalize on them, the church maintains that all men are the children of God." A news item in the same paper shows that the United Church is taking this conviction seriously. It recently sent two of its leading churchmen to express its sense of continuing fellowship with the Mennonites of Manitoba. Regardless of the position of the Mennonites on their refusal to participate in war, which they have established through many generations of quiet fidelity, the United Church representatives stressed their desire to work with Canadian Mennonites in the common task of serving the Kingdom of God in the dominion. Said Dr. B. W. Allison, one of the representatives: "Our aim is to foster the spirit of unity in the hope that this sentiment of unity may in due time, so far as Canada is concerned, take shape in a church which may fittingly be described as national. Our church is now carrying on work in at least twelve national groups. We feel that the gospel has a living message for all. We ask no group forcefully to renounce their nationality. What we have to offer is Jesus, his life and teachings."

Draft Extended By One Vote

BY but a single vote, 203 to 202, the House of Representatives on August 11 completed passage of the bill extending the army service of draftees, national guardsmen and reservists to two and a half years. Since the Senate had already voted for the same extension, the bill now becomes law. But its passage by this astonishingly narrow margin, after all the pressure of the administration and army command had been brought to bear on the unhappy and rebellious congressmen, should warn the President of the tide of opposition to his war policies which is rising in the nation. Most of the 65 Democrats who voted against this measure in the House were well aware of the perils of party irregularity—but they were even more aware of the election which they face next year! Yet there was evidence throughout the debate that even many of the congressmen who fought the measure had failed to realize the source of much of the opposition within the army. For example, almost all the compromise proposals put forward by the

bill's opponents provided that national guard units should serve extended terms. But the national guard regiments are full of young fellows who enlisted to escape the uncertainties and long delays incident to the draft, on the assurance that by following this course they could "get it over with" most quickly. These are therefore the very men who, more than any others, will now feel that they have been victimized. Almost certainly they will become focal points of bad morale. In view of all the circumstances it is probably fortunate that the U.S.O. can report that its initial $10,765,000 budget has been fully subscribed, although the task of morale-building imposed by the extension of the draft makes it easy to understand why Thomas E. Dewey, the national chairman, has announced that drives for additional funds will have to be launched almost immediately. When it comes to a question of morale, however, it is probable that those who will most need bolstering up will be the congressmen who voted with the majority for draft extension. By a political freak which none of them could have foreseen, every single one is now in a position where he can be held personally responsible for keeping hundreds of thousands of voters in army service. Could a politician be on a more uncomfortable spot?

'Not in the Public Interest'

A FEW WEEKS ago when Muriel Lester applied in a South American city for permission to re-enter the United States, her application was denied. When the matter was carried to the department of state, that office declined to give a specific reason, saying merely that "it was not in the public interest" that Miss Lester should return to the country where she has lived for the past two years. When it was pointed out to them that hundreds of other British subjects are welcomed here and that the only difference between them and Miss Lester is that she opposes our entrance into the war while the others favor it, the department reconsidered and granted her a visa which permits her to enter for a few weeks. Now this well known preacher of the National Christian Mission is nearing these shores. We understand that she is to speak before the annual meeting of the Fellowship of Reconciliation at Lakeside in early September and then soon afterward she must again leave. Since her service has been an international ministry of reconciliation, she is at home in many countries and it is said that she may visit the Orient if opportunity offers. If so, it will be interesting to note whether the authorities who govern admissions of visitors to India decide that it is "in the public interest" for her to visit Gandhi and her other friends in that country. However, since Kingsley Hall, her social settlement in London's east end, has recently been bombed, it is possible that she may decide to return to her own country. If the matter is still open, it would appear that strong reasons might be found for such a course. The opportunity of interpreting to British Christians why so large a proportion of the people in the churches of America, who deeply sympathize with their British brothers, still do not desire to enter the war, would seem to offer an extension for the service of reconciliation to which her life is so ably devoted. Miss Lester has rendered notable service to American Christianity by speaking throughout the country under the Federal Council.

Tagore

BY ANY civilized standard, Rabindranath Tagore was one of the world's greatest men. When he died last week at the age of eighty in his native city of Calcutta, he left behind thousands of poems and songs, scores of novels, dramas and short stories, numerous books of essays and of history and many paintings, the latter done by his own hand after he had reached sixty-eight. In addition he left four ashrams including the international university, Visva Bharati, founded by him at Santiniketan forty years ago, into which he had poured his earnings from writing and lecturing, the income from his inherited lands and the sum which he had received in 1913 as the first non-white recipient of the Nobel prize for literature. But more important still, he left behind him an indictment of Western nationalism and a summons to a higher humanity which the modern world will find contemporary for generations to come.

In all his long lifetime of writing, teaching and lecturing, Tagore had only one message. This message he preached with prophetic fire and illumined with the infinite variety of his gifted imagination. When he received the Nobel award as a result of the great popularity of his writings in India and the translation of a small number of his books into English, William Butler Yeats wrote of him: "In all his works there is one single theme; the love of God. When I tried to find anything Western which might compare with the works of Mr. Tagore, I thought of the *Imitation of Christ* by Thomas à Kempis." Others found in his warm and simple humanity and his sensitivity to the grandeur and beauty of nature a likeness to Walt Whitman, whom Tagore, who found little to commend in machine-dominated America, greatly admired.

C. F. Andrews was his good friend. To him Tagore once expressed in a letter the conviction that was his mission in life: "I know that there is a call for me to work toward true union of East and West. I cannot tell you how thankful I feel to you, who have made it easier for me to love your people. For your own relationship with India has not been based upon a sense of duty, but upon genuine love." To Tagore the faith that there is one God of love required him to give his life in working for one community of mankind. So he founded his international university and wrote: "The most important of all facts in the present age is that the East and West have met. So long as it remains a mere fact, it will give rise to interminable conflicts; it will even hurt man's soul. It is the mission of all men of faith to raise this fact into truth."

To a man of this conviction, the divisive nationalism which prevails not only in the West but in India itself provided a challenge with which he never compromised. A letter written in New York in 1921 concerning a statement made by a member of his Santiniketan ashram shows

how little difference he saw between Indian and American nationalism:

"It has deeply hurt me. This is the ugliest side of patriotism. For small minds, patriotism dissociates itself from the higher ideal of humanity. It becomes a magnification of self on a stupendous scale—magnifying our vulgarity, cruelty, greed; dethroning God to put this bloated self in his place. The whole world is suffering from this cult of devil worship in the present age. I cannot tell you how deeply I am suffering, being surrounded in this country by the endless ceremonials of this hideously profane cult. Everywhere there is an antipathy against Asia vented by a widespread campaign of calumny. Negroes are burnt alive, sometimes merely because they tried to exercise their right to vote, given them by law. Germans are reviled. Conditions in Russia are deliberately misrepresented. They are furiously busy building their towers of political civilization upon the quagmire of mob psychology, spreading over it a crust of deliberate lies. They have to subsist upon a continual supply of hatred, contempt, jealousy and lies and lies."

This did not mean that Tagore was incapable of identifying himself with the effort of his own countrymen to throw off the yoke of oppression. But it was humanity, not politics, which moved him. When after the First World War hundreds of Indians were massacred in cold blood at Amritsar, Tagore sank into a black depression for days until he resolutely decided to return the knighthood granted him by King George five years before. Later he was in London while the question of punishment for the general responsible for the massacre was being debated in Parliament. He wrote: "The result of the Dyer debates in both houses of Parliament makes painfully evident the attitude of mind of the ruling classes of this country toward India. It shows that no outrage, however monstrous, committed against us by agents of their government, can arouse feelings of indignation in the hearts of those from whom our governors are chosen. The unashamed condonation of brutality expressed in their speeches and echoed in their newspapers is ugly in its frightfulness." And yet he could write, almost at the same time, in another letter: "I feel as much for the Negroes, brutally lynched in America, often for economic reasons, and for the Koreans, who are the latest victims of Japanese imperialism, as for any wrongs done to the helpless multitude in my own country."

Of all his polemical writings, the one which will probably live longest is a little book of three essays entitled *Nationalism*. It appeared in 1916 in England and in 1917 here, just in time to have its prophetic sanity drowned in the angry thunder of the First World War. It represented the measured protest of Tagore, the man who loved God and served the world community of men, against the force which dehumanized his fellows and turned them into the destructive and unfeeling robots of power politics which were (and are) ruining the world. As such it will long stand as a mirror into which Western peoples can look to see themselves as they appeared to one of the greatest and friendliest of the sons of the East.

Nationalism was first a protest against the impersonality of the modern state, which Tagore saw as a highly organized, closely articulated machine, insensitive to moral values, dedicated only to power and profit, growing by what it feeds on until it crushes all pity and betrays those who trust it most implicitly. "It is the continual and stupendous dead pressure of this inhuman upon the living human under which the modern world is groaning. Not merely the subject races, but you who live under the delusion that you are free, are every day sacrificing your freedom and humanity to this fetish of nationalism, living in the dense, poisonous atmosphere of world-wide suspicion and greed and panic." He held that the people of India, ruled by a police state that is "exempt itself from aught that it inflicts," nevertheless are not more in slavery than the people of the West, which "has been systematically petrifying her moral nature in order to lay a solid foundation for her gigantic abstractions of efficiency."

Although "the idea of the nation is one of the most powerful anesthetics that man has invented," he held that this development was in violation of the love of God as seen in man's essential humanity and that it would certainly fail. "Logic does not know that, under the lowest bed of endless strata of wealth and comforts, earthquakes are being hatched to restore the balance of the moral world, and one day the gaping gulf of spiritual vacuity will draw into its bottom the store of things that have their eternal love for the dust."

The second part of *Nationalism* was devoted to a sermon which he delivered again and again in Japan in 1916. He had been received with mighty acclaim in that country of poets as an Asiatic singer who had already brought world recognition to the East through the gifts of his unconquerable soul. But when with iron courage he brought an unsparing indictment against Western nationalism and pleaded with Japan to repent and turn back from a way of life which led to certain ruin to the humanitarian ideal of her Oriental heritage, his welcome quickly cooled. Newspapers hinted that he was simply rationalizing the philosophy of a "defeated nation." It was then that he wrote his poignant "Song of the Defeated" which begins:

> My Master bids me, while I stand at the wayside,
> To sing the song of defeat,
> For that is the bride whom he woos in secret.

During this visit an incident occurred which in some form might have happened in any other country which honors its men of carnage above those who heal and build. He was taken to a place which memorialized some men who had died "in a blood feud." It was probably a monument to the "Forty-Seven Ronin"—the national heroes who had revenged their Samurai leader and then committed hari-kiri. Tagore was asked to write a poem which was to be engraved in the near-by rock. This was of course intended to be a very great honor, but the visitor could not ignore the moral quality of the memorial and the national tradition for which it stood. So he wrote a poem in the brief Japanese style which was probably never engraved in the rock after all:

> They hated and killed, and men praised them,
> But God in shame hastened to hide its memory
> Under the green grass.

The final section of this appeal was made to India:

"Let our civilization take its firm stand upon its basis of social cooperation and not upon that of economic exploitation and conflict. . . . There is such a thing as the harmony of completeness in humanity, where poverty does not take away his riches, where defeat may lead to victory, death to immortality, and, in the compensation of Eternal Justice, those who are the last may yet have their insult transmuted into a golden triumph." He hailed the work of Gandhi. "This is the true freedom. . . The day is sure to come when the frail men of the spirit, completely unhampered by air fleets and dreadnaughts, will prove that the meek are to inherit the earth. It is in the fitness of things that Mahatma Gandhi, frail in body and devoid of all material resources, should call up the immense power of the meek. . . . We, the famished ragamuffins of the East, are to win freedom for all humanity."

And now Tagore, the poet of humanity, is dead. Yet being dead, he speaks, more powerfully than ever before through the veil of immortality. How many in all lands will ponder the words which he wrote to C. F. Andrews from Hamburg as the tragic decade of the lost peace was opening:

> Today life is nowhere normal in the world. The atmosphere is swarming with problems. Singers are not allowed to sing; they have to shout messages. But, my dear friend, is my life to be one perpetual polar summer, an endless monotony of a day of lidless light, of ceaseless duties, with never a night of stars to open before my vision the gateway of the Infinite? Is the fact of death a mere fact of stoppage? Does it not speak to us of our right of entrance into a region beyond the bounds of patriotism? When am I going to make my final adjustment of life and be ready for the invitation to the world of the spirit? . . . We are taught by our Western schoolmaster that there is nothing of importance that is not shown in the national school map, that only *my* country is my earth and heaven; that only in *my* country are united my life and my immortality. And when we try to reject the West, in our pride of country, we, like a ragged scamp, pick the pocket of the same West and pilfer that same spirit of rejection. . . . But our fathers had a clearer consciousness of a truth of freedom, which was never clipped of its wings and shut up in a geographical cage. I feel that my time has come for the realization of that truth; and I pray that I may never die a patriot or a politician, but as a free spirit; not as a journalist, but as a poet.

'Accidie'

EDITOR THE CHRISTIAN CENTURY:

SIR: In a book entitled *The Spirit of Discipline* a master of the spiritual life discoursed upon the sin of "accidie." I remember meeting a friend who had just read this book; he professed to be indignant with a man who had added a new sin to the already sufficient list. I refused to join him in his indignation. For as I said to him, while the name might be unfamiliar, the thing itself might be called one of the sins which most easily beset us moderns.

It is the more dangerous since we do not call it a sin. But the men of the Middle Ages knew it, and studied it, and guarded themselves against it. For them it was one of the seven deadly sins, and Dante put those who were overcome by it in the fifth circle of the inferno. But we consider it a defect in temperament, or an unhappy lack of will power.

It is literally "heedlessness"—the condition of mind in which nothing matters, and all is vanity, and nothing that we do or do not do will make any difference, so why trouble? It leads to what used to be considered a grave evil, the sloth or torpor which does not arise from physical laziness but from gloom and despair. It is especially to be discerned when we have to make a beginning with some task; then the man who is the victim of *accidie* has a thousand reasons for not starting now. He is ready to do other things, but it was a wise artist who said, "Atheism is to do this when God says do *that*."

It is closely akin to self-pity; its victim is always sorry for himself. In *accidie* as that shows itself in apathy there is a deadly sin; if you were asked why it is that the Kingdom of God is introduced so slowly would you agree that it is because of this paralysis of will, this lack of single-mindedness, which is so often disguised?

Those who know their Bibles will not be at a loss to find this sin.

There was a time when the prophet Zephaniah searched Jerusalem with a lamp to find a *man,* for they who had once been eager reformers were sunk in *accidie.* They said the Lord will not do good, neither will he do evil, and they were in "the center of indifference." The man who hid his talent in a napkin; the church in Laodicea that had once listened and understood the epistle to the Ephesians and a generation afterwards was "neither hot nor cold"—all these were not excused because of their temperament. They were under the power of this terror by day which shows itself, as Aldous Huxley says, in "boredom, sorrow and despair."

If you and I had lived in the Middle Ages and listened to preachers, we should not have heard so many, but we should certainly have been warned against the cardinal sins. When did you last hear a sermon on pride or gluttony, or on this self-imposed gloom? I am sure it is common, especially in the afternoon of life.

Ever yours,

QUINTUS QUIZ.

To a Modern Saint Luke

(In memory of Sir Wilfred Grenfell)

WHAT matter Antioch or Labrador?
Across the wide-flung years their spirits meet.
Suffering had lit the flame that each man wore
Within a soul whose bondage was complete.
Their healing instinct let their wisdom reach
To pagan soils. And wounded by the need
Among unknowing clans they stayed to teach.
Aloft they humbly bear each kindly deed,
Imperfect gems made of the griefs of men.
O modest Englishman and ancient Greek,
The wonder of your lives is felt again
Wherever power gives to poor and weak.
Unselfish thoughtfulness for care's demand
Walked quietly and held you by the hand.

JANE SLOAN.

Close the Crime Colleges

By Thomas C. Desmond

TO MAKE a hardened nineteen-year-old killer, take a youngster from the crawling slums of any large city. Mix with a tough teen-age gang, whose hard-learned motto is: "Take it when you can get it. No one's going to give it to you." Add a broken home with plenty of dirt and disorder to make life in the streets look good, and a typically overcrowded metropolitan school, by necessity a practitioner of assembly-belt education. Stir well for several years. Then put your youngster into a stolen car, taking a joy ride around the block to show off to the gang. Run the car into a pole and remove the youngster to magistrate's court.

You've got every necessary ingredient in the mixture now except one, but that is essential. To ferment, your still pretty naive youngster must be stored away for a while in a cool dry jail where he can absorb sufficient quantities of the poison with which the atmosphere is saturated through the presence of real criminals. Then dump him back into the streets. That's all. Put your fingers to your ears. The explosion will take place any minute now.

Crime in America, be it said to our everlasting shame, is primarily a youth problem. Not petty crime, not the genteel crime of the oil swindle or the forged check, but the ugly, massive crimes of violence: the burglaries, thefts—automobile thefts above all—arsons and assassinations generally. The man behind the gun in the cigar store stickup probably isn't a man. He's a nineteen-year-old boy who is a recent graduate of a crime college, politely called a penal institution.

Boys Lead Crime Wave

For some ten years, FBI records indicate that boys in the nineteen-year-old age group have been those most frequently arrested. Youths from sixteen to twenty-one are only one-eighth of our total population over fourteen —but they supply one-fifth of our criminals. They come before the court for serious crimes twice as often as adults of thirty-five to thirty-nine, three times as often as those of forty-five to forty-nine, and five times as often as those of fifty to fifty-nine.

This is a staggering picture. But we must add one further fact before the indictment of ourselves is complete. The youngster who passes through our existing procedure of courts and prisons once is not deterred from the further commission of crimes. On the contrary, he is inspired toward further depredations. These youthful offenders, in a majority of cases, become repeaters—recidivists is the technical term—and within a very short time there is no real hope for them. They have become citizens of a hostile state, at perpetual war with our society, our police and our laws.

Look again at the figures. In Pennsylvania's Eastern State Penitentiary, in one recent year, sixty-seven per cent of the prisoners had prior institutional records. At Massachusetts State Prison, it was seventy per cent. And in Louisiana's jails the percentage was eighty. In fact, almost one-half of all persons arrested during the first six months of 1940 had previous arrest records.

No thoughtful American can contemplate the situation revealed by these figures without feeling at once angry and ashamed. The press of hostile foreign nations makes great capital of the lawlessness of the American democracy, holding it up jubilantly as an example of the rottenness and corruption of our form of government. Even nations friendly to us are bewildered. Their simpler citizens, who have studied assiduously in the Hollywood classroom, almost believe that there are only two classes in America—gangsters, and the policemen who chase them. It is an impression that we cannot allow to persist. Nor, it may be added, can we continue to shoulder complacently the bill for criminal activity. Last year it was well over ten billion dollars. There are no battleships or planes in that figure. Just waste, human and material.

To Punish or to Redeem?

Well, then, what is wrong? And where do we go from here? Americans are not inherently more criminal than other peoples. They are the victims of a legal ideology and a machinery of justice that have their roots in the reign of King John. They are lost and frustrated between two opposed theories of what that justice is supposed to do—punish the offender for his crime in a measure proportionate to its gravity, or treat him in such a manner that he will not commit any more crimes. As a result of this deep-rooted indecision, our system of treatment of convicted persons is wildly chaotic, and what happens to any such person depends upon dozens of unrelated and unpredictable factors.

Think of that boy from the slums who took the joy ride in the stolen car. He has committed a felony, a serious offense. What happens to him? It depends upon what state, county and city it happened in, before what particular judge he is brought, what the prosecuting attorney's point of view may be, and how old the boy is. If he is a day under sixteen, it usually means the children's court, a sympathetic, informal atmosphere, an effort to help, and no criminal indictment to hang over him for the rest of his life. If he is a day over sixteen, in most states it means a criminal court and a penal institution of some sort. What sort? That's up to the judge. A reformatory, a vocational school, or perhaps the state prison. It depends on his luck. Or perhaps he is brought to some court in which the judge and the prosecuting attorney have a tacit—and usually extra-legal—agreement to reduce such serious charges against juveniles to lesser ones whenever they can. Such courts exist, operated by men who are honestly appalled at the idea of deliberately manufacturing hardened criminals out of

frightened adolescents. There was one in Brooklyn. This year Governor Lehman signed a law which legalized this informal procedure.

Prison Schools of Crime

So our slum conscript for the crime army is sent away. Remember, he has been detained in jail for some time, probably, before trial. Even if he were later found not guilty, he would have served this apprenticeship in prison lore. The New York Law Society in a recent study showed that over three-fourths of all adolescent defendants between sixteen and twenty-one, charged with serious misdemeanors or felonies in Brooklyn, Manhattan and Queens, were committed to jail for failure to post the bond necessary for their release. And well over half of these were found not guilty when their cases finally came up for trial. So our young friend didn't really have to be guilty of stealing that car to learn the ropes from veteran instructors in crime. Now, after conviction, he is enabled to take the postgraduate course.

In the vast majority of our state prisons throughout the country, attempts at segregation, which is an absolutely essential step in proper treatment, have broken down. The prisons are overcrowded. Judges sentence to one institution or another according to individual whim or prejudice. Most of them have never seen the places to which they send offenders convicted in their courts. One reformatory in New York state, originally set up for first offenders only, has been forced to deviate so widely from its original goal that the commissioner of correction declared: "Considering the present type of population, it can in no sense be accepted as a reformatory." But juveniles are still sent there. First offenders, well seasoned convicts and feeble-minded sex criminals are lumped together. This is not good penology. It isn't even good common sense. It is sheer social imbecility.

At the end of his term, shortened perhaps by parole, the adolescent is thrown back into the slum from which he came. Presumably he is now either punished and properly repentant, or rehabilitated by prison discipline and training. Is he? Go back again and look at those figures showing who are criminals and where they come from.

'The Mess We Are In'

The status quo, an ignorant orator once informed his properly impressed audience, is Latin for "the mess we is in." The Latin tongue, however, offers no key to the problem of how we get out of this mess. The job of finding that key, fortunately, has been assumed by one of the most competent and distinguished professional groups in the country—the American Law Institute.

The institute, which is composed of some 750 members of America's bench and bar, has been devoting a great deal of concentrated thought over the last few years to the problem of the forgotten adolescent. These men have not moved hastily, but with elaborate and painstaking caution, investigating every aspect of a tremendously complex situation thoroughly before formulating their solution. This solution is the new model State Youth Correction Act. It may be confidently stated that the adoption of this act by any state legislature will mark the most far-reaching reform in post-conviction treatment of adolescent offenders seen in the last fifty years.

The institute's proposal, which will be introduced by the writer in the New York state senate at the forthcoming session, centralizes in a single state-wide Youth Correction Division the responsibility for corrective treatment and rehabilitation of adolescents between sixteen and twenty-one, after they have been convicted in the regular courts. This authority does not extend to cases involving a sentence of death or of life imprisonment, unless the governor specifically orders such action, nor to cases of petty offenses disposed of by a fine or a few days' imprisonment. But the vast mass of adolescent offenders, the ordinary grist of the criminal mill, will be turned over by the courts to the Youth Correction Division.

Correction Division Treats Cases

The courts, it is clear, lose nothing of their essential prerogative under this new procedure. Their job is to see that the accused gets a scrupulously fair trial, and to determine his guilt or innocence. Then, instead of sentencing to a penal institution, they sentence to the Youth Correction Division. Most judges will be more than glad to be relieved of the responsibility for determining within narrow limits what punishment must be meted out to a juvenile. This has been a long-standing headache and heartache to the conscientious jurist.

The Youth Correction Division, using to the fullest degree the services of psychiatrists, educators, penologists and the dozen other specialists whose contributions may be necessary for proper diagnosis and treatment, will have a twofold job: to rehabilitate the adolescent offender wherever possible; to protect society against him whenever such rehabilitation is clearly impossible. Let's see what this will mean in practice.

Highly important, it will mean an end to indiscriminate and uninformed sentencing and to the vicious practice of throwing together in deadly proximity every type of offender. The first step taken by the division will be a careful and thoroughgoing examination of the youthful delinquent, of his family background, and of the factors leading to the commission of his offense. This information offers the basis for a treatment plan based firmly on the needs and potentialities of the individual boy himself.

The Youth Correction Division is empowered to deal with the adolescent with the utmost flexibility. It may select any public institution, which shall receive commitments from the division in the same manner that it now does from the courts, as best suited for his particular situation. It may enter into arrangements with private institutions or agencies whose facilities are better adapted to an individual case. It may set the youth at liberty under carefully supervised conditions. In fact, it has at its command the entire range of techniques for human reclamation which is the joint and priceless product of science and humanitarianism to modern society. These techniques have been used piecemeal. Never before, however, have they been so coordinated and brought to

bear on the problem of the adolescent offender as the present plan proposes.

Necessarily, the Youth Correction Division will have wide powers. But they will be constantly checked by the ultimate authority of the courts, to which is entrusted the task of vigilantly safeguarding the civil rights of individuals. The division may discharge an adolescent under such conditions as it deems necessary at any time. On the other hand, it may apply to the courts for continued jurisdiction over irredeemable cases—feeble-minded killers, sex perverts and the like—whose release would be dangerous to society. If after full consideration of the facts the court agrees, the division's authority may be periodically renewed every two years for as long a period as may be necessary. Ordinarily, its control will cease automatically at the age of twenty-five. By this time, its job is done. Adults remain in the province of the regular criminal courts.

Under this new procedure, will the present appalling number of repeaters be substantially reduced? Beyond the shadow of a doubt.

Careful classification and segregation of types alone represent a great advance over the present chaotic situation. Individual treatment designed to find out what is fundamentally wrong and to correct it is as far ahead of the existing rule-of-thumb methods as is the modern treatment of insanity over the eighteenth century bedlam treatment, which consisted of whipping, shackling and dousing with cold water. For real and lasting rehabilitation there must be medical assistance, adequate vocational training—not mere broom-making or chair-plaiting—psychiatric guidance and whatever other forms of help may be necessary to straighten out a mentally or physically sick boy and convince him that society is with him, not against him.

Finally, it is imperative that guidance and assistance be continued after release. It is hopeless to assume that anything save tragedy can result if an adolescent is simply thrown back into the same environment that originally made him criminally inclined and left to sink or swim unheeded—until he turns up again on the police blotter. The Youth Division would help him to find the proper job, friends, worthwhile interests—eventually himself.

This is the program to which the American Law Institute has pledged itself, and for which it is working throughout the country. The institute proposes to replace the thousand-odd jurisdictions, with their archaic, confused and conflicting methods of post-conviction treatment, by 48 state divisions, operating uniformly under a code of procedure planned to produce the best results possible both for society and for the individual offender. Take good note of this program. You will hear more—much more—about it.

America's staggering crime problem is rooted in the turbulent and troubled period of adolescence. This period is neither childhood nor manhood, but a bewildering and dangerous combination of both. This is the twilight zone hitherto ignored by our law, our courts and our prisons—with results that we can no longer ignore. This nation, preoccupied now with problems of life or death, is no longer in a mood to procrastinate. It is looking for a realistic solution to the problem of adolescent criminality. There is excellent reason to believe that in the Youth Correction Act a long step is taken toward that solution.

An Old Issue in a New Guise

By G. George Fox

THE ABNORMAL condition of world affairs and the part youth has played in creating the present situation in the dictator lands, plus the fact that many are dissatisfied with the spiritual status of our own youth, has induced a rethinking of the whole problem of American life. Since we are an essentially religious folk, religious education rightly claims a large share in this rethinking process. The discussion centering around religious education as a potential remedy for the secularization of youth has been narrowed down to two proposals. One suggests that "public education include the teaching of religion." The other is known as the released time plan.

The released time plan provides for the release of children from school one or more times a week at the request of the parents for the purpose of receiving religious instruction. This instruction is to be given at schools, churches or religious centers. The locations and the teachers are designated by sponsoring bodies and accepted by the public school authorities. This plan was introduced by William A. Wirt, long superintendent of schools at Gary, Indiana, and is sometimes known as the Gary plan. At present it appears to be on the verge of wide acceptance. It is advocated not as a complete remedy for the solution of the problem of the alleged secularization of our youth, but because its proponents claim that it meets more effectively than other plans the objections to religious education in connection with the public schools.

Effects Merger of Church and State

Upon close analysis, however, the released time scheme is just as objectionable as other schemes to those who believe that any kind of tie-up between the public schools and religion violates the principle of separation of church and state. This is the main contention. Other objections will appear in the course of this discussion.

Integral to the American way of life is this principle of the separation of church and state. It has been one of the most potent preservatives of our democracy and has kept us free men religiously. To millions who came to

this "free country" to find an "asylum for the persecuted and the oppressed" this ideal of freedom became almost a sacrament. And of this principle, as The Christian Century has pointed out, "the public school became the symbol"—the unique expression of the American way of life.

It is well to understand before we go any farther what is meant by the theory of "separation of church and state." Much has been said about it, but Justice T. M. Cooley, an eminent constitutional authority, has condensed it in a few sentences. He writes: "Things forbidden by the federal government under the Constitution are: (1) Any law respecting an establishment of religion; (2) compulsory support by taxation or otherwise for religious institutions; (3) compulsory attendance upon religious worship; (4) restraints upon the free exercise of religion; (5) restraints upon the expression of religious belief; (6) religious tests as qualifications for any office." But the adoption of this principle of separation of church and state did not prevent the individual states from violating it as indeed some of them did for many years after the adoption of the amendments. But as the country grew and immigrants brought with them different cultures, religions and philosophies, differences which could not be adjusted gradually forced the states to put into effect the principle involved in the Constitution.

Why the Principle Was Adopted

The reasons for this necessary development must be understood if a correct judgment is to be formed regarding the adequacy of the released time plan for our own day. They were: (1) The advanced sentiment of the Friends and Baptists who favored the Constitution; (2) the practical impossibility of selecting a state church from among the several bodies willing to be considered for the honor; (3) the opposition of those indifferent to or hostile to religion; (4) dissatisfaction developed by the raising of church revenues by taxation in Virginia and other places; (5) the principle of "no taxation without representation" as applied to levying taxes upon those belonging to some other church or to no church; (6) the common conviction that religious establishment was inconsistent with the fundamental doctrines of a democratic government. In one state where there were Catholics as well as Protestants, discussion was rife as to which Bible translation, the King James or the Douay, should be used.

Now that we really know what the principle that we are trying to protect is, and how and why it developed, let us consider the Gary plan in the light of our information, and see whether the contention that it meets the various objections to religious education in the public schools is correct. I do not believe that it is.

The latest study of the released time plan is published in a digest of Bulletin 1941 No. 3, *Weekly Classes in Religious Education,* Circular No. 189, United States Office of Education. The digest tells us that 282 school systems out of 2,211 reporting implement the released time plan. New York, Minnesota, Virginia, Ohio and Utah sent in 264 reports. A check in 1940 of a third of the school systems in each population group reporting the release of children in 1932, shows that 29 (41 per cent) continue to release pupils; 19 (27 per cent) have discontinued the programs, and 23 (32 per cent) gave no reply to the 1940 inquiry. It would seem that during the past eight years more than half of the programs reported in 1932 have either been discontinued or too little interest has been developed to prompt a reply to the inquiry.

Classes Meet in Public Schools

The report continues: "Currently, four out of every ten classes in religious education meet in public school buildings." This is evidently in spite of the fact that "objections to the use of public school buildings center upon a possible impingement upon constitutional restrictions against the use of public school funds or property for religious or sectarian purposes." A checkup of two-thirds of the programs indicates that "both in elementary and high school classes, major emphases are about equally divided between Bible study and character education, with church doctrine and good citizenship less frequently mentioned." The report adds that "variations in these emphases include outstanding attention to Bible study in high school classes where credit is granted, and upon church doctrine in the schools of places having small populations." This speaks for itself. In the appointment of teachers, the report shows that for 4 out of every 100 programs the teachers are appointed by public school officials, while 37 out of 100 are recommended by the sponsoring agency and appointed by public school officials. It is thus seen that public school officials have a 41 per cent share in the appointment of every 100 teachers of religious education in the 400 schools that reported. What a picnic for politicians!

In a number of these schools, credit is given for religious courses. This feature is included in the Chicago or Johnson plan. Aside from the fact that giving credit for religious courses cheapens religion, educators differ sharply on such a necessity. The Chicago Citizens Schools Committee sent out a questionnaire to the largest school systems in the land, containing this query: "In your judgment is the giving of credits necessary to secure attendance at these [religious education] classes?" Out of the replies thus far received, eight, including San Francisco, are non-committal; eight, including New York, said "No"; five, including Denver, said "Yes"; twelve said that giving credit is dangerous to the school, to the church or to both. With such diversity among the educational leaders of the land, why not wait until they form some conclusion before rushing into the credit system?

School Officials Supervise Plan

In the released time plan which the so-called Interfaith Committee of the Chicago Church Federation presented to Dr. Johnson, the following sentence occurs: "The list of teachers and their qualifications together with syllabi of the courses offered will be submitted to the superintendent of schools." But what happens when public school officials, as such, whether in Chicago or in the other 41 places, pass on qualifications of religious teachers and on syllabi of religious courses? Is this not a definite violation of the spirit of the separation of church

and state, to which public officials are committed? Besides, there might very well be doubt as to the qualifications of those officials to pass on either teachers or the syllabi. We are treading here on very thin ice.

In this connection, since the Gary plan was the first and apparently the most successful device, an account of its present status might be interesting. This report is dated July 29, 1941, and is based upon statements from high educational officials:

"The church-school program inaugurated by Dr. Wirt has not been abandoned by the Gary school system. The schools still encourage the use of classrooms for religious instruction, and make available a limited amount of funds (from book-rental monies) for the purpose of supplies necessary to carry on the instruction. The enthusiasm for religious instruction seems to have died down noticeably since the depression. This is especially true in the Protestant field. The breakdown in the Protestant field was due to financial inability to maintain the plan. But the economic upturn has not been reflected in any renewed support for religious instruction among the Protestants. Taking one well known school, the Horace Mann (elementary and high school), the following typical situation exists: The Catholics conduct two Bible classes, which are pretty well attended. Under a state law, its members are given academic credit if they pass an examination conducted by a state board that supervises religious instruction. The Protestants have no classes in the high school. In the grade school, the reverse is true. There the Protestants have several classes—not particularly well attended—and the Catholics have none. The absence of classes of the Catholic Church in the lower age range is explained by the fact that most of these children are reached in the parochial grade schools. The Jewish children attend the afternoon schools in their synagogue schools, which are maintained according to Jewish educational customs. To summarize: The religious instruction program in Gary has declined in importance not because of any change in the attitude of the school authorities towards this program, but because of the withdrawal of financial support on the part of the contributing public."

Too Hard to Finance

I have been unable to get any unified statement on the reason why the Protestants have not been any more successful in re-enlisting the support of the people of the community. One wonders whether the competition that was created because of the large attendance under the Wirt plan may not have weakened the attitude of church supporters when they realized that it was the public school and not the church school that was responsible for the success of religious education in their midst.

The principle of the separation of church and state is therefore plainly violated by this plan, both in theory and in practice. It sanctions the use of school buildings for religious instruction. It permits an emphasis upon religious subjects which is purely doctrinal and sectarian in character. It condones on the part of public school officials who are committed to the tradition of separation of church and school activities which are directly opposed to the spirit if not the letter of the law. It affords opportunities to public school officials to build up political machines. It permits the use of public tax monies for sectarian purposes. It allows secular public school officials to pass upon the qualifications of religious teachers, something that is foreign to the purpose of public school education tradition. In the smaller communities, it permits a condition in which the dominant sectarian group, represented by a religious or church council, takes charge of the religious education, regardless of the fact that there may be those in the school who do not agree with the dominant element.

The plan has, according to the report, disregarded every historic reason, as noted in the first part of this article, for the adoption of the principle by the individual states. Let me illustrate: We are told that in the smaller towns particularly the emphases are upon Bible study and church doctrine; that is to say, Protestant values, because in those towns the Protestants predominate. What about the non-Protestants? Can they be ignored according to the right of freedom of religion? Have the minorities such a right? Or can religious education perhaps be taught in a way that will satisfy Protestants, Catholics, Jews and the unchurched? Let us see how it actually works out.

This Priest Could Not Cooperate

In a large western city a Catholic priest, a Protestant professor of religious education and a rabbi were invited to collaborate on a declaration of ethical and religious principles that might be used in the public schools. The priest asked to be excused from this task, saying among other things: "It would be impossible for me to collaborate in this project . . . I am convinced of the existence of Christ as a historical fact, of his divinity and of the existence of an unchangeable revelation entrusted by him to his church. I can respect and be tolerant to any man of sincere convictions, but I cannot so act as to create grounds for believing that I agree with one who considers that the really fundamental things in religion are common to all religions. Nor am I interested in a system of public school ethics which is based upon an unsound foundation, as is any system which does not begin by establishing the existence of God and of obligations arising from our relationship to him and to our fellow man. We could never agree on any declaration of principles involving ethical or religious issues."

I submit that a Catholic child reared under the influence of these teachings, or a Jewish child reared under the influence of Jewish teachings, would hardly be satisfied in most of these 41 per cent of the schools whose religious teachers were appointed by the public school officials of the predominant denominations.

But one might say that in that case the children are not compelled to attend the classes. Those of us who have lived in smaller towns know what social pressure means. Children do not like to be pointed out as differing from the crowd. The advocates of the released time plan may not desire it, but what has actually happened is that social pressure has developed a type of un-American coercion upon those who are fearful of opposing the majority. Many of us know what unpleasantness and grief social pressure on minorities can create. If the

hundreds of smaller towns operating under the released time plan were investigated, it would be found that the religious instruction programs are directed by the Protestant clergy. In all sincerity, what chance would a few Catholic or Jewish families have if they did protest? This whole scheme is not in the spirit of religious freedom, and the religious teaching under it in these circumstances cannot conform to the ideals of the founding fathers.

This plan has been praised as being effective in "integrating" the child's life through religious instruction. Just the opposite is true, according to Dr. Harrison Elliott: "The difficulty with weekday religious instruction is that it introduces another atomistic element into the already broken experience of children. Weekday religious education is integrally related neither to their life in the school nor to their life in the church." And The Christian Century asserts that "in a society which is characterized by a diversity of faiths and which cherishes religious liberty, it may be said that religion cannot be made an integral part of the community—its government, its business or its system of public school instruction. To avoid this danger our fathers laid down the principle of the separation of church and state." The released time plan is not the answer to "integration" through religious education.

The Gary plan has not only failed to create better understanding among the children of varying faiths, as its sponsors said it would, but it has actually been the occasion of strife. It is reported that at one school, one crowd of youngsters greeted another with the cry, "There go those damn atheists." At another school stones were thrown at some children by others who went to another church. Fist fights over religious arguments were reported at another school. At still another, children appeared wearing buttons with question-marks on them, apparently intending to make propaganda for the released time plan. The school board put an end to this.

The more I study this plan the more I am persuaded that it cannot be successful. Its apparent failure in Gary and in the other 50 per cent of the instances cited in the report shows how weak it is. But it is also a dangerous scheme, as I think I have shown. It might work in some places and under some circumstances, but it is too vulnerable to be universally applied, unless we have decided to ignore the democratic way of life and to throw overboard some of our most cherished democratic traditions. Let us have religious education, as much as the child's crowded program will permit. But let us have it on Saturdays or Sundays, and on weekdays only after the dismissal of the schools.

BOOKS

Yes, But Will We?

CAN WE KEEP THE FAITH? *By James Bissett Pratt. Yale University Press, $2.75.*

READING this is like spending an afternoon away from wars and alarms in the quiet study of a mature scholar and hearing him discuss with clarity and good humor the prospects of the Christian faith. He begins by telling us that the faith is more than a set of beliefs. It is the Christian tradition, "a unified attitude," "a deep-lying group of feelings," "a persistent form of effort," "a stream of spiritual life flowing down the ages." He appraises the situation of this faith today, the indifference of college young people, the failure to make much headway in Asia, the rise of nationalism. Looking ahead, he states his liberal conviction that Christian belief should be submitted to "reason and the evidence" as the final court of appeal, and tells his fear that a Christianity tied to anti-intellectualism will get little hearing from future generations which are going to be more and more empirically minded.

In six chapters he outlines the central tenets of the Christian faith interpreted from his modern philosophical point of view. These beliefs—in God as Creative Mind, in man as free moral agent made in the divine image, in the moral ideal of love revealed in Jesus, in the immortality of the soul, and in the value of other religions—follow the conventional liberal pattern, though they are ably and clearly set forth.

Can this faith be kept by modern men? If the question means, "Is the faith intellectually tenable?" Pratt answers "Yes," on the ground that belief in the spiritual interpretation of the universe has a balance of probability in favor of it. "We can keep it if we will."

But will we? Pratt refuses to predict. Much depends on human decision. Our religious education is weak; but the church shows signs of growing strength. Strong leadership and discipleship must appear if the answer is to be "yes."

Liberals will find much to rejoice over. At last a writer on Christian faith who is aware of the historical diversity of that faith. At last one who is aware, and how keenly Pratt is aware, that there are other religions in the world possessing truth and value. The dialectics of his attack on the dogmatism and irrationality of the new supernaturalism are brilliant and effective. Throughout the book reveals a philosophic grasp, an absence of false heroics, a calm, sweet air in this scholar's study which are reassuring.

Even the sympathetic liberal may be unsatisfied at two points. The first is Pratt's failure to argue his case for Christian belief. He has told us that Christianity must appeal to the next generations on the basis of reason and the evidence. Should we not expect, then, that in considering whether the faith can survive he would show us why he believes Christianity to be true? But all gestures in that direction are halfhearted. He leaves too much to "other books." He uses the words reason, evidence, truth and probability without any careful analysis of their meaning. He declares Jesus' way of love to be "reasonable" and leaves it at that. The discussion of mystical knowledge of God is inconclusive. At the end of the discussion of immortality he says: "Christianity and its conviction of the soul's eternity may not be true; but it may still be worth while living one's life as if it were." Is that commending Christianity to the empirically minded?

The other source of disappointment is the failure to penetrate to the heart of the crisis in the modern spirit. Pratt does not believe there is much of a crisis there. Such

talk is "exaggerated." He believes in human goodness, in the possibility of progress, in the power of reason. Well and good; but he has not shown how a modern man can hold on to these faiths in the midst of his disillusionment. Many things indicate that the author has not considered how deeply the whole liberal faith is itself challenged in today's tragedy. One indication is the statement that religion makes people happier. Does the religious man so easily escape the agony which every headline brings? Pratt says that "no selfish use of wealth is Christian." That seems a superficial platitude to offer modern man, whose moral problem arises when he sees that every dollar he touches is stained with human blood. Pratt says, "Our age is not one in which powerful religious symbols are forged." Does this explain his cursory treatment of fascism, communism, humanism and other modern faiths? In all this "I do not find The Hanged Man," to use T. S. Eliot's epitaph on the superficial post-war spirit. The depths of sin, evil and the cross are not plumbed. This is not to disagree with Pratt's position, but only to say that it needs defending in a more realistic context than that in which he has put it.

In the last chapter Pratt considers the possible effects of the disappearance of Christianity. After showing what he thinks the loss to humanity would be, he asks what men should do if the improbable happens and Christianity does disappear. In two superb final pages he looks toward the future with an honesty, open-mindedness, courage and submission to the will of God which express at its best that liberal spirit which the author possesses in overflowing measure.

DANIEL DAY WILLIAMS.

Books Received

Oedipus at Colonus. By Sophocles. An English Version by Robert Fitzgerald. Harcourt, $1.50. The translator's strong blank verse carries effectively the weight and beauty of the great play which, standing between the "Oedipus Rex" and the "Antigone," forms the middle member of the great tragic trilogy.

Stories of King Arthur. By U. Waldo Cutler. Thomas Y. Crowell Co., $2.00. This modernization of Malory's *Morte d'Arthur* attempts to preserve the flavor of the original by literal rendering of its archaisms. The highly stylized illustrations by Elinore Blaisdell go well with the text.

The New Emphasis on Promotion in Protestant Churches. By Norman E. Richardson. Presbyterian Theological Seminary, Chicago. The material in this 70-page pamphlet was originally presented at the seminary's ministers' conference for 1941. Emphasis is on the need for the world-wide spreading of Christianity and the principles on which promotion is to be based. Many practical promotional suggestions are included.

Dark Interval. By Cosette Faust Newton. Kaleidograph Press, Dallas, Tex., $1.50. Poems, chiefly about the war and the hideous Hun.

Pocket History of the World. By H. G. Wells. *We Are Not Alone.* By James Hilton. Pocket Books, 25 cents each. The Wells *History* is provided with maps, chronological charts and index and, like the Hilton book, is unabridged.

The True Strength of America. By Linn M. Farish. Author, Bismarck, N.D. A pamphlet setting forth "a geologist's philosophy of the United States." America's true strength, he declares, lies in its commitment to the cause of human freedom, not in its armaments.

We Follow the Western Trail. By Ruth Wheeler. Macmillan, $2.00. A pleasant, rambling account of an equally pleasant and rambling auto trip through the American west. But the author's study of the wild life, especially the birds, encountered on the trip was methodical, and her story is full of interesting information on the subject. The photographs, including many rare shots of birds, are excellent.

Defense on Main Street, A Guidebook for Local Activities for Defense and Democracy. Prepared by the Council for Democracy. Association Press, 25 cents. Practical suggestions for community action in the present emergency.

Aspects of Democracy—The Defense Lecture Series of Louisiana State University. Edited by Robert Bechtold Heilman. Louisiana State University Press. Twelve informal talks delivered at student convocations by members of the faculty of Louisiana State University. They are here collected under such heads as "Definitions," "Society: Commerce and the House," "Religion."

Guns, Planes, and Your Pocketbook. By Rolf Nugent. Public Affairs Pamphlets, 10 cents. A study of defense needs which keeps in mind a return to peacetime economy.

The Nature of the Early Church. By Ernest F. Scott. Scribner's, $2.00. (To be reviewed.)

CORRESPONDENCE

Approves Silk Embargo

EDITOR THE CHRISTIAN CENTURY:

SIR: If The Christian Century had some time ago backed E. Stanley Jones' proposition to persuade the American women to stop buying silks and silk stockings, thus reducing the buying power of Japan not only in this country but all over the world by millions of dollars each year, it would have been making a constructive effort to save China without drawing this country into conflict with Japan.

As soon as Japan withdrew her armies from China the trade would be resumed. If the silk growers of Japan suffered, the Japanese government alone could relieve that suffering. As for our own workers, the home economics division of the department of agriculture has successfully experimented with cotton for fine quality hose. These patterns are now ready for the American industry. American women will still wear stockings, at least in cold weather.

Fort Dodge, Iowa MAY E. NELSON.

[The Christian Century was one of the first, if not the first, paper in this country to propose that Americans refuse to buy Japanese and German goods in view of the policies of those two countries.—THE EDITORS.]

Will There Be Any Cheering?

EDITOR THE CHRISTIAN CENTURY:

SIR: I, like many other Canadians, read The Christian Century each week with avidity. I find it stimulating because I so heartily disagree with much it has to say. You reiterate that "President Roosevelt promised to keep America out of the war" when everyone knows that he is making a heroic effort to keep the war out of America.

Stalin promised to keep Russia out of the war. He even covenanted with Hitler so to do. Fortunately for Russia, Stalin knew his Hitler and kept on secretly preparing for another "scrap of paper." So when Hitler carried the war into Russia, Stalin was not wholly unprepared. Fortunately for the United States and Canada, your president also knows Hitler and in spite of fierce opposition from certain persons and papers is making splendid preparation to fight. He would rather be invaded off the coasts of Iceland or Newfoundland than in the Caribbean or the port of New York.

Of course Canadians are tremendously interested. We are well aware that if Canada were successfully invaded by either Germany or Japan, or both, she would be used as a springboard in reaching after the larger prizes. And if the U.S.A. were successfully invaded by either or both of these marauders our fate would be akin to that of Greece or Poland. So we earnestly pray, "God bless and prosper President Roosevelt and also Wendell Willkie." They are two truly great Americans but they are more. They are great world statesmen and the world will owe them much when

the smoke of battle has cleared away. Do you think the "Century" will be able to join in the cheering?

St. Thomas, Can. S. R. McVETTY.

Dr. Harkness Speaks for Him

EDITOR THE CHRISTIAN CENTURY:

SIR: I want to express my sincere appreciation for the article by Georgia Harkness, "The Christian's Dilemma." I think it speaks for thousands of us who hold the gospel of Christ as transcending both militarists and pacifists. I am a pacifist, but I realize that Christ was far more than a pacifist, and that he stands above all of us. Whether we are pacifists or militarists, whether we are for intervention or for a participating neutrality, none of us has all the light. In this dark crisis all Christians, in whatever camp they may find themselves, will do well to face fellow Christians of differing points of view in humility.

Merom, Ind. CARL J. LANDES.

This is the Church's Job!

EDITOR THE CHRISTIAN CENTURY:

SIR: The purpose of this communication is to protest against the movement which seems to be gathering headway among certain ecclesiastics to turn the Civilian Public Service Camps over to the government. I have no objection to the government's paying something for the work done by conscientious objectors in soil conservation or reforestation. If it is of value it ought not to be accepted by the government without compensation. But I view with a great deal of apprehension an extension of government control over the Civilian Public Service Camps.

I have just spent two weeks as an observer and occasional laborer in one of these camps. It is a stiff schedule. Breakfast comes at 5:45 in the morning; there is a short time for worship and camp duties. By seven o'clock the men are at work on their projects. There is one hour for a noon meal and work on the project is over at four o'clock. After the men have had time for cleaning up and supper there are lectures and discussions which point in the direction of training for ultimate social service on a world scale. If anyone thinks it is soft stuff, I suggest that he make a speech on the subject after he has dug ditches or shoveled in a gravel pit for eight hours. If there was loafing I failed to detect it. The public is getting a service which is sincere, intelligent and efficient—more efficient, I suspect, than it would be if these camps became government-controlled projects.

The first reason why these camps should not be turned over to the government rests on the conditions under which they were first established and received by local communities. The camp I visited was not located in that community until after the community itself had expressed its desire to have it. A long process of effective public education took place. The first questions asked by the community had to do with the nature of the young men who were to be sent there. Were they anything like the members of the Quaker work camp which had been in the community the summer before? If so, they would be acceptable. Were they members of religious groups or were they communists? Could they be counted upon to conduct themselves creditably?

After being assured on these matters the community itself voted that there should be such a camp in its midst. It had confidence in the Quakers, the Mennonites and the Church of the Brethren. It will be something of a violation of faith if this community suddenly finds itself with a camp in which the Mennonites, Quakers and Brethren have faded out of the picture as a source of control.

Again, to turn these camps over to the government will be a violation of the philosophy of the camp itself. The camps were established to preserve in American life the principle of freedom of conscience. It is good policy, not alone from the standpoint of the conscientious objector but also from that of the government, to keep this principle of conscientious behavior in American life alive.

Third, it should be recognized that the government is not just being kind to c.o.'s. The last war proved the stuff that was in these men and the government itself has no desire to try to make soldiers of them. The attempt in 1918 was not a success from the standpoint of the government. In a very real sense this separation of the conscientious objector from the service in the army is a mutual divorce in which both parties appear as plaintiffs. But the men in these camps do not wish to be known just as conscientious objectors. They are conscientious *affirmers* that there can be no enduring human society which does not institutionalize the principle of reconciliation and good will. The camps are training centers for a service that goes beyond that which the governments engaging in war are able to render. This service the Quakers rendered in the last war and they are training a group of men to perform this service in the days ahead. The quality of their service is of a kind that the government cannot give and therefore ought not to be allowed to abolish.

Concern about the financing of these camps probably lies at the basis of the argument of those who are willing to turn them over to the government. Let us frankly recognize that the financial problem will be a serious one. It will call for all the resources which the young men themselves possess and which their families and churches can supply. Probably the necessity for going on some kind of subsistence basis will become increasingly apparent. A great deal of the burden can be borne if the campers are so located that gardening and farming can be carried on as an auxiliary phase of their public service. Voluntary groups of college students like the Quaker work campers can probably be secured who will do the necessary work to make the cultivation of gardens and the harvesting of crops a possibility. This was already begun in the camp which I visited. The Quaker work camp which is also located there is looking after a large garden, is harvesting fruits and vegetables and canning and preserving these for the future use of the Civilian Public Service Camp. Given another year there seems great likelihood that every camp can, to a large extent, provide its own food supply.

The morale, however, will be greatly lessened if the camps become governmental concentration camps. Here is a new kind of missionary adventure, here is a new kind of service which is not outside the range of the church's ability. Here are being trained men who will go as missionaries of good will across the national boundary lines. The church can, if it will, see this program through to success.

Here, it seems to me, is at stake once more in a very practical way our principle of separation of church and state. We have stated, and the government has accepted, the proposition of civilian public service for those who are conscientious objectors. The essence of the decision did not lie in the value of soil conservation as over against military service. The essence of the proposition lies in the principle of the freedom of conscience and the right of the church to stand up and look the government in the face when it is making war and to express if desired in a positive way the principle of dissent. If we feebly acquiesce in the willingness of the government to provide the money, put in military officers and organize these camps, we have sacrificed the essence of the protest—namely, the refusal to allow the state to regiment the human conscience.

Chicago. ARTHUR E. HOLT.

Not Swedish Lutherans

EDITOR THE CHRISTIAN CENTURY:

SIR: I was glad to see a notice of Carlson's book, *A History of North Park College,* in your July 30 issue. However, the last sentence of the brief review was ambiguous. Our church, the Evangelical Mission Covenant Church of America, is an unaffiliated, free, pietistic and evangelical church. Although we have drawn heavily upon our rich spiritual heritage gained from the state church of Sweden, we have no connections with the Swedish Lutherans. Even in Sweden, although the members of our sister church there are also members of the state church, the Covenant is not "a Swedish Lutheran group."

North Park College, Chicago. LEROY E. TRAIN.

NEWS *of the* CHRISTIAN WORLD

Harvard Discusses Today's Religion

Second Summer Conference on Religion Unites Catholics, Jews and Protestants in Meeting

(Special Correspondence)

BOSTON, Aug. 3.—The second Harvard summer school conference on "Religion and the World Today" met from July 20 to August 1 in Cambridge. Competent representatives of Christians and Jews, brought together by Professors Kirtley Mather and J. A. C. Fagginer Auer, discussed the duties, the opportunities and the plight of religion today. In one of his two talks on the necessity and the possibilities of faith in such a world as ours, Dean Willard L. Sperry of Harvard remarked that just as great words go in pairs, so there is in life and history an alternation of contradictions. This statement was true of the conference itself.

End of Polish Anti-Semitism?

The first speaker, Paul Super, director general of the Y.M.C.A. of Poland, presented the contribution of Orthodox Christianity. He had suffered with the Poles and noted that their suffering brought out in most cases nobility of character and charity and lowered class barriers. Nonetheless the classes still remained, and he told us how organizations of "the nobility" or "the aristocracy" aided the poorer refugees. That the Jews of the countries through which the Poles were fleeing fed them was, he felt sure, a happening which would forever make anti-Semitism in Poland impossible. A Jewish rabbi replied that some exiled representatives of Poland are already envisaging a restored Poland in which there would be anti-Semitic discrimination.

On the larger question of the war, Mr. Super urged every method that would rout Hitler and his entourage, including a public trial and punishment of Hitler. Professor Auer, whose country has been ravaged by the Germans, whose native city has been destroyed and his father's house burned down, avowed that he did not believe for a moment that punishing Hitler and Göring would be worth the time and trouble. When one had smallpox did one punish the pimples?

Europe was again the center of discussion when Mme. Genevieve Tabouis spoke on the breakdown of international morality. Mme. Tabouis does not blame the collapse of France on the popular front, but blames the whole series of events which led to the present state of the world upon maladjustments due to the impacts of capitalistic processes upon a world not ready for them. The sins were not those of the people but those of the leaders. In the question period, Mme. Tabouis indicted the teachers of religion for lack of tolerance and for pro-fascist leanings. In France, for which alone she spoke, the Protestants had been much fairer than the Catholic priests, she said.

The lecturer and round table participant the next day was another Catholic, Father Michael J. Ahern, S.J., who spoke on "The Catholic Church and Internationalism" and later on "Knowledge in Science and Knowledge in Religion."

The first application of religious principles to a concrete world situation was made by Dr. Hu Shih, ambassador from the Chinese republic, who lectured on "Effective Cooperation Between China and the United States." He is a strong advocate of an international body to enforce peace and gave an illuminating analysis of the idea of non-resistance as the Chinese derive it from the idea of the universe as a self-regulating whole.

Was Jesus Mistaken?

In the discussion which followed this lecture and in the two following talks by Prof. Ralph Harlow, who teaches Christian ethics at Smith College, there was very little injection of the pacifist issue. Having had war experience and experience as a witness of massacres in the Near East, he had had to face the situation in other than theoretical terms. He had reached the point, he said, where he was not sure whether he should even pay lip service to the dictum of Jesus that God is love. On a recent trip to the Near East he had visited the great Jewish rabbi, Judah Magnus, who confessed to him that he had had to give up his belief that God is love, and that now he could only think of God's fundamental characteristic as justice. In other words, if Jesus said that God is love, we might have to say that Jesus was wrong. The speaker himself might have to cease to call himself a Christian and merely call himself a Presbyterian, but still with the hope that by taking strenuous measures we might create a situation in which Jesus could be put in the right.

Labor Problem Discussed

Dr. Jacob R. Marcus of the Jewish Seminary in Cincinnati and Professors Sperry and J. Seelye Bixler were substantially at one with Dr. Harlow in regarding force not as an evil, but as something morally neutral, to be judged by the ends which it was used to secure. The relation of labor unions to the economic order was set forth by representatives of the two great labor groups, Mr. Ralph Hetzel, Jr., of the C.I.O. and Dr. Spencer Miller of the American Federation of Labor. Further light was shed on the subject by Edwin E. Witte, professor in the University of Wisconsin, who surprised some of the conference members by saying that the loss in labor hours in defense industries by strikes was only 1 per cent, while sickness caused a loss of 3 per cent and failures to deliver material a much greater loss. The sessions ended brilliantly with an evening lecture by Dr. Kirtley Mather on "The Natural History of Righteousness." Dr. Mather spoke as a scientist and in terms of the evolution of the cosmos. Righteousness had a natural history and that natural history was written not by man but by the administration of the cosmos.

LLEWELLYN JONES.

Iowa Cities Make War Munitions

Farmers Hold Mid-Summer Picnics for Thousands—Gilbert Urges Families to Remain on the Soil

(Correspondence from Iowa)

DES MOINES, Aug. 4.—Iowa is feeling the stirrings of the war crisis. Just north of Des Moines a large tract of land has been taken over by the government for a munitions plant for small arms. Last week Senator Herring turned the first spadeful of earth in the presence of state and national officials. Immediately thereafter work was in full swing, and some buildings are already completed. At the same time, the shell loading plant at Burlington has started production. The quiet river town is suddenly transformed into a busy and excited place, and is experiencing the problems that come with a sudden, frenzied boom. Many of the new families are living in trailers and in other improvised homes. The police force, greatly augmented, finds its hands full. The Des Moines project calls for a $30,000,000 outlay.

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Farmers Picnic by Thousands

By way of contrast, Van Buren county, in the southwestern part of the state, held last Saturday an old-home gathering. Rather informally arranged, the occasion brought together more than 1,000 farm people with a sprinkling of city folk on a hill near Stockton. A part of the celebration was a demonstration of an old-fashioned thresher that could turn out 1,200 bushels of grain in a day. Its motive power was a "run round" drawn by a team of horses, the driver with long whip in hand sitting on the hub of the wheel. Another demonstration that brought back memories of the old ways was the threshing of grain by oxen which, as in biblical times, beat the grain out by trampling it.

* * *

Gilbert Urges 'Stick to Soil'

At Cedar Falls the annual Bible conference is on with a fine program. Last Friday evening the speaker was George B. Gilbert, of Connecticut, author of the popular autobiography of the rural pastorate. Mr. Gilbert told his audience that "the church which solves the problem of poverty is the church which will survive in America." This seems like a rather large order, but the thought points in the right direction. Mr. Gilbert went on to say: "America would be much better off if at least one member of every farm family stuck to the soil, preferably on small farms, rather than having tenants farm large acreages." About one-half of Iowa's farms are operated by tenant farmers, but the situation has improved measurably in recent years. But there are still areas where every family that has children in school

will move away in the spring, leaving the teacher with a new set of youngsters to finish out the school year.

* * *

New Churches Being Built

Last week a new Christian Science church was dedicated at Ames. The church has been occupied for three years, but could not be dedicated until the indebtedness was cleared off—a rule of the church organization. And yesterday a new Church of Christ was dedicated in Ottumwa. The old church was badly damaged by fire in March 1940. The rebuilding and enlarging represent an outlay of $63,000. The entire interior is new, including a new organ. The pastor is Harold Roberts.

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Farmers Join Power Co-op

At McGregor, in the northeastern part of the state, thousands are expected to assemble next Sunday for ceremonies dedicating a new electric generating plant of the Tri-State Power Cooperative. The plant is located across the Mississippi at Genoa, Wis., and is planned to supply power in the three states of Iowa, Wisconsin and Minnesota. The plant is not completed, but already two turbo-generators are at work and are supplying power to some 8,000 farms. This plant is connected with the Wisconsin Power Cooperative at Chippewa Falls, the two units together supplying about 20,000 farms. The new plant when completed will represent an investment of $2,600,000. Here is one suggestion of the new day for rural life.

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Terrell Speaks on South America

The churches of the east side of the city maintain a union outdoor service for summer Sunday evenings on the lawn of the state capitol. On July 27 the baccalaureate service for the summer graduates of Des Moines high schools was merged with this, and the speaker was Bishop Ralph Magee of the Methodist Church. Last night a great crowd gathered at the Sylvan Theater, where an outdoor community sing is held on Sunday evenings, to hear a discussion of public affairs in forum fashion. The speakers were Harry Terrell, secretary of the Economic Policy Committee, and Howard Hill of Minburn, Iowa, who represents large agricultural interests there. They were members of a party of five who recently toured Brazil, Uruguay and Argentina. Their topic was "Iowa Looks at South American Agriculture." Following the speeches, there was large participation in the forum question and answer period.

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And So Forth

President Henry Harmon, new head of Drake University, will begin active administration of Drake with the opening of college in September.

Each fall the interdenominational council of church women here puts on a missionary training conference. This year's conference will be a two-day session. The speakers are Jack Finnegan of Ames, religious director at the Iowa State College, and Harold Dudley of the Senate research department, Washington.

WARREN C. TAYLOR.

Flag Salute Out, Says High Court

Children of Jehovah's Witnesses Held Not Juvenile Delinquents—Church Unity Costly, Says Newspaper

(Correspondence from New England)

BURRILLVILLE, R. I. Aug. 2.—The supreme court of Massachusetts, by split vote, recently overruled lower courts in the case of the three Johnson children of Deerfield who had refused to salute the flag. They had been expelled from school and ordered committed to a reform school as "habitual school offenders." Some time ago your correspondent visited their secluded home among the hills, bare but neat, and found these parents and children deeply if narrowly devout. In reply to a letter, the elder girl, then 12, had written: "We love the flag and all that it stands for, but we cannot disobey the second commandment." It seemed incredible that such shy, gentle children, whose only fault was conscientiousness, should be committed to a school for youthful delinquents. Now our supreme court decides that the flag salute law provides no penalty on the children for failure to salute. Thus the brave fight in behalf of the children, so long waged by the Civil Liberties Union, has been successful.

* * *

Seek to Restrict Gambling Profits

The fact that so large a proportion of the public violently demands enforcement of the flag salute and complacently accepts the relegalization of ruinous vices reminds of the protest which led to the foundation of the Bay colony:

"A drunkard, gamester, thief or bawd
Ain't half as bad, to Bishop Laud,
As one who won't conform!"

Yet the legislature is considering a bill to raise the tax on pari-mutuel betting. Promoters protest that it will drive them out of business. Sponsors of the bill in effect say: "Then turn over your books to the legislature and prove your point." This the racetracks refuse to do. The *Christian Science Monitor* recalls that months ago it published the facts. "Federal income tax investigators testified that the Bristol County Kennel Club paid 1,500 per cent in 1936 and 1,800 per cent the next year. The rates charged by legitimate public service enterprises, like light and railroad companies, are carefully restricted in the public interest. Does it not seem incongruous that, in an anti-social undertaking like pari-mutuel gambling, the state should grant a franchise for a monopoly yielding such profits in return for a small fraction of the take?"

* * *

Paying 'the Cost of Church Unity'

A series of editorials in the *Boston Herald* on the movement for church unity has called forth wide approval. One reader commented on the address of Dr. John R. Mott, published in The Christian Century: "No man in the world is better qualified to discuss the problems which must be solved. . . . All the ideas seem simple. Only those with comprehension of past complexities and the intense convictions which produced the great schisms and the wars of faith would see how penetrating his suggestions are. . . . The most inspiring thing that Americans might do is to bring about a unity in this nation as an illustration of what ought to be."

* * *

Beginnings of Church Unity in Maine

The semi-annual report of the Maine council of churches, issued July 1, illustrates how this is actually being done. Twelve active committees are at work. That on Christian education of children has prepared a 12-page booklet on objectives, means and experiences. The radio committee's weekly broadcast "is of such quality that it has been compared to that of the Federal Council." A new committee on rural life is arranging conferences in connection with state conventions in the fall. The interdenominational commission, continued as the comity department of the council, will celebrate, on Nov. 6, its 50th anniversary, as the pioneer of the federation movement in the United States.

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Theologian Turns Co-op Grocer

"From a desk in Boston University School of Theology to the counter of a cooperative store," says the *Somerville Journal-Press*, "seems an odd step for a young minister, until Alvan Strong explains it to you. . . . His interest was awakened when he heard a talk on the subject while he was studying for the ministry. . . . With $20 of his own money he bought goods wholesale and invited his fellow students, many of them married, to buy groceries at cost. A cooperative club was organized and he managed it till he graduated. Last winter he served a Methodist church in northern Michigan. Foreseeing the collapse of the boom copper town, he and his wife decided to return to the east and he accepted an invitation to become manager of a cooperative store organized two years ago by W. R. Thornton of the Flint Street Methodist Church, now transferred to Lowell."

E. TALLMADGE ROOT.

F.O.R. to Meet at Lakeside, Ohio

The annual conference of the Fellowship of Reconciliation will be held at Lakeside, Ohio, Sept. 5-7. Speakers will include Miss Muriel Lester, E. Stanley Jones, Norman Thomas, Douglas V. Steers, Bishop W. Appleton Lawrence, Bernard C. Clausen and Richard B. Gregg. More than 3,000 new members were added to the fellowship in 1940 and the organization has been growing at an equally rapid rate this year.

Free Will Baptists Extend Missions

Plans for extension of foreign mission work and of Christian education in America were made at the annual convention of the National Free Will Baptist Association in Drumright, Okla. Five missionaries were added, all to be sent to India. After the convention the first of a series of 35 two-week Bible institutes that will blanket the United States was started at Monett, Mo.

1,000 Ministers Meet in Chicago

Pastors' Institutes Stress Personality Integration—Post-War Problems Debated—Rural Life Seminars

(Correspondence from Chicago)

CHICAGO, Aug. 11.—With 355 pastors enrolled in the 12th annual summer conference at the Presbyterian Seminary, 170 registered in the summer term of Garrett Biblical Seminary and its rural institute, about 350 at the tenth pastors' institute of the divinity school of the University of Chicago and the Chicago Theological Seminary, and many others registered in the summer terms of the university, Chicago this summer has been the gathering place of some 1,000 pastors drawn from points as far west as California and Oregon and as far east as Florida with a particularly large complement from the south. Comparison of these figures with the enrollment of 353 at the New York pastors' conference emphasizes Chicago as a summertime pastors' center.

* * *

Personal Counseling Emphasized

All the schools stressed pastoral counseling with its contribution to mental and physical health. Russell Dicks offered the courses at Garrett. William Sadler, Chicago's eminent psychiatrist, presented the subject at Presbyterian Seminary. Seward Hiltner, executive secretary of the Federal Council's committee on religion and health, acted as chairman of the special conference on "Religion and Personality Integration" at Chicago Theological Seminary. The faculty included Smiley Blanton, practicing psychiatrist from New York city, Donald Beatty, chaplain at Elgin state hospital, and Otis R. Rice, rector of St. Luke's hospital, New York.

* * *

Rural and Craft Subjects Popular

The school of rural leaders at Garrett is filling a great national need. Most of the major denominations in America are now selecting key pastors to receive this special training and pass it on to their fellow rural pastors. Special emphasis is put upon training to meet the recreational, social and economic needs in rural fields. One of the features at Presbyterian Seminary which elicited special interest was the arts and crafts workshop conducted by Harold Haydon of George Williams College. Many pastors spent their afternoons in the shop. Some of the enthusiasts challenged their fellow conference members with a query posted on the bulletin board, "What can you make besides boners?"

* * *

Poteat Leads Discussion On Salvation

Almost without intending to do so, the institute at the University of Chicago centered on the theme of salvation. Its many facets in terms of social change and ministry to every form of human need were held in focus but it was all definitely centered in the personal salvation of the individual soul, the communication of that life through the church and the corporate experience of that life in the church. Dr. Poteat struck that note in his chapel sermons and in his lectures of the first week and Bishop McConnell carried it forward through the second week. Both Dr. Blanton and Otis Rice declared that any adjustment of the psychiatrist is inadequate and incomplete unless it be the adjustment of the soul to God in reconciliation. John Knox, associate professor of preaching at the University of Chicago divinity school, found a large following and evoked much comment as he sounded the same note in his lectures on the message of Paul for today.

* * *

Round Tables on Post-War World

Great interest centered in the round table discussion at the institute at the University of Chicago each evening at 8 p.m. on the subject, "The World After the War." This was discussed under these subdivisions: economic arrangements, human freedom, political arrangements, the minister's task, the poet's task and the church's task. These were presented by people representing sharply contrasted points of view. Paul Douglas, professor of economics and city alderman, made a significant contribution with his address on "What I Have Learned as a Politician."

* * *

Courses Offered of Refresher Type

Refresher courses giving in brief compass the results of the researches of specialists afforded a rich treat for the pastors attending these schools. They presented the heart of courses offered during the year or of books about to be published by members of the faculties of the institutions sponsoring the conferences. It is the willingness of the local faculty in each case to offer these courses without compensation, coupled with the willingness of the guest lecturers to give their services for approximately their expenses, which makes these schools possible at very low cost to the pastor members. These schools afford the very best clues to the tendencies in the thought and life of the church in America. Their rapid growth and popularity is of the greatest significance. A growing number of the wives of pastors attend. Rapidly the ministry is awaking to the fact that in these tangled times one is under the necessity of putting under tribute every insight which faith and scholarship can afford for the living of one's own life and supremely for the guiding of other lives.

CHARLES LESLIE VENABLE.

Dean Hough Returns From Australia

Dean Lynn Harold Hough of Drew has returned to this country after a lecture tour in Australia in the course of which he delivered thirty speeches in four states. Among these were the Cato lectures before the Methodist General Conference in Brisbane, which are to be published in Australia under the title, *Adventures in Understanding*. While in Australia he conferred with many leaders, among them Prime Minister Menzies. He now returns to his classes in Drew Theological Seminary and will continue writing and speaking.

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Clarify War Aims, Demands Prelate

Bishop Declares Democracies Unclear —Mr. Richberg Denounces Tolerance —War Threat to Alaska Seen

(Correspondence from Colorado)

DENVER, Aug. 7.—The Rocky mountain regional conference of the National Council of Catholic Women, now in session in this community, is dealing earnestly with great current issues. Thomas J. Gorman, Bishop of Reno, dealt with present-day religion in comparison with totalitarian proponents, saying: "They certainly know what they are after and the zeal with which they go after it puts us to shame. This is the time for Catholics to work, to fight and to pray—not to sit, dawdle and dream. The totalitarians are quite definite about the dreadful system of slavery they intend to put into effect, but the democracies are not quite sure about anything except that they want to win. What the democracies intend to do with victory they don't seem to want to tell. Can it be that they have not yet made up their minds as to whether they want to return as dogs to the vomit of the past discredited order, or to turn and feed upon the filthy husks of the leftist swine?"

* * *

Governor Defends Water Rights

Pointed words recently came from Gov. Ralph L. Carr of Colorado. Knowing the temptations of government workers to take journeys of inspection and convention attendance he warned, "From now on expense accounts are going to receive careful auditing." He was attempting to get the reorganization of state government off for a good start when he said: "I picked Director Carpenter as head of this department. I have faith in him and I stand squarely back of him. I appeal to you to give this reorganization an honest chance." It is not surprising that the opposition party calls attention to the fact that he travels more than any governor the state ever had. The burden of his present campaigning in the western states is the importance of water rights to this semi-arid region. The national government does not understand this, he believes.

* * *

Richberg Pleads For Intolerance

Donald R. Richberg, former NRA head, said to the convention of the Brotherhood of Locomotive Enginemen and Firemen held here in Denver: "While all over America men and women are filling the air with speeches and talk, I add my voice in behalf of intolerance. I urge that we speak out our intolerance against those who would divide the nation at this time when the supreme need is unity of thought. I urge labor to become intolerant of false leaders, of racketeers and murderers in its midst. I urge intolerance of those political spokesmen who, taking advantage of disorder and confusion, would change the form of our government, no matter what the cost. I urge labor to consider the need for trained brains as well as fists. As an American I protest against those who habitually talk about labor as if it were a special class of particularly selfish, ignorant people, always making trouble. We have in this country no fixed classes of masters and servants. We have no permanent aristocracy of any kind."

* * *

Cabinet Official Says West Is Menaced

Postmaster General Frank C. Walker recently addressed postal workers of the Rocky mountain region, saying: "Out here in the west events of the last few weeks have brought the war a little closer to home. Today there prevails here in the west a far more serious comprehension of what the war actually means to the United States. A complete nazi conquest of Russia would bring a serious threat to our national security along the west coast and in the territory of Alaska."

* * *

And So Forth

Grace Community Center has launched a campaign for $75,000 for remodeling the center and for the development of the Mary Quigg Newton camp in the mountains for underprivileged children.

E. J. Hendrix, pastor of the Capitol Heights Presbyterian Church for the past 13 years, resigns to become pastor of the First Presbyterian Church, Guthrie, Okla. Dr. Hendrix has been one of the leading interdenominational leaders of the community.

John F. Daly, formerly pastor of the Harlem Baptist Church of Kansas City, has just begun his ministry here with the Grace Baptist Church.

Clark M. Eichelberger, speaking for the Committee to Defend America by Aiding the Allies, declared that the United States can handle a war in both oceans.

The Play Festival at historic Central City was unusually successful this season. Several Metropolitan Opera stars sang.

Bishop Wilbur Hammaker of the Methodist Church has been made chairman of a committee on sound church finance and adequate support of the ministry for his denomination.

CLARENCE W. KEMPER.

Court Bars Tax Money To Parochial Schools

The Missouri supreme court has barred the use of public tax money to support parochial schools. The high court's unanimous decision affects many small Missouri communities where parochial schools often are incorporated in the public school system to receive the benefit of state school funds. The court agreed unanimously with Judge James M. Douglas in his ruling that "the constitutional policy of our state has decreed the absolute separation of church and state not only in governmental matters but in educational ones as well. Public money, coming from taxpayers of every denomination, may not be used for the help of any religious sect in education or otherwise." If the practice of state-supported parochial schools were approved, the court said, "our schools would soon become the centers of local political battles which would be dangerous to the peace of society where there must be equal religious rights to all and special religious privileges to none."

Britons See War Including Orient

Action of Japan Condemned—Methodists Vote to Support Churchill—Friends Keep Contact with Germans

(Correspondence from England)

LONDON, July 28.—The war is steadily widening in its range. Japan has defined its policy by taking over the "protection" of Indo-China. Vichy, which said not long ago that it would not yield its possessions in the East, has had to submit to the demands of the Japanese. This does not involve war in the old use of the word but it has already involved a commercial war, and the end is not yet. So far as this country is concerned, there is no desire to provoke war with Japan. Throughout the struggle between Japan and China, British sympathies have been overwhelmingly on the side of China, and the action of Japan in joining the Axis powers has made it necessary to guard against the "new order in Asia" which is considered to be planned on the model of the "new order in Europe." The measures already taken by the British government and its dominions are supported strongly here.

* * *

V-Campaign Growing

Much is made of the "V" campaign which seems likely to have an importance which could not have been expected. Col. Britton announced the mobilization of the "V" army. Mr. Churchill has told all the occupied countries that "the V sign is the symbol of the unconquerable will of the occupied territories and a portent of the fate awaiting the nazi tyranny." It is a strange new weapon with which millions can be armed without steel or petrol, a conspiracy in which recruits can be enlisted without hindrance; letters on the walls, drums tapping, tram whistles, snatches from a symphony are called to aid. If this is an "ideological war" this is a weapon to be dreaded by the dictators. In the absence of much positive information from the Russian front, we take comfort from the fact that at least Germany has not kept its timetable.

* * *

Note Centenary of Great Missionary

It is 100 years since James Chalmers was born. It was 40 years last Easter Day since he was killed in Papua. Even in days of war the London Missionary Society is right in keeping this centenary. "Tamate," as he was always called, was not only a martyr for his faith; even if he had lived to a great age in retirement, he would have lived in the story of Christian missions as a splendid being, like an heir, in another age and with another spirit, of the great seamen and explorers of Elizabethan days. He looked like the captain of a ship.

* * *

Methodists Meet At Leeds

The Methodist conference has met at Leeds under the chairmanship of

W. H. Armstrong, the new president. His words upon the attitude of the Methodist to the war have been quoted widely. He emphatically denied that his church had committed itself to pacifism. On the contrary he declared that the vast majority of its people was "wholeheartedly behind the prime minister in the great task that is ahead." The following resolution was passed by 135 votes to 16: "The conference believes it to be a great responsibility and high privilege that the British commonwealth of nations is charged with the duty of securing, by the blessing of God, the triumph of righteousness, truth and freedom, so brutally outraged at the present time. The conference is confident that Methodist people will steadfastly uphold this sacred cause until its complete victory has been achieved by the attainment of a righteous and lasting peace."

* * *

Friends Keep Fellowship Across War Lines

Not far from Leeds is the city of York where a "London yearly meeting" of the Society of Friends is to be held the first week of August. The Friends keep in as close touch as possible with the Friends in France, Germany and the Netherlands. From the French yearly meeting an "epistle" has been received. The French Friends had considered among other subjects "Primitive Christianity and Quakerism" and confessed that the picture made them feel their shortcomings particularly in regard to the boldness of their testimony. The Netherlands Friends had dwelt upon the eternal way "along which we all must go if we are to realize the everlasting peace." The German Friends are to meet at the same time as the "London yearly." In the *Friend*, "Watchman" writes of the fact that in both countries the Friends will be waiting on the Lord for light and guidance. There is no bitterness in the hearts of these Friends.

* * *

And So Forth

C. Anderson Scott of Cambridge died last week. He had reached a great age, but almost to the end he was able to take his part in the study and exposition of theological truth. Dr. Scott became an acknowledged authority in New Testament studies, and had a remarkable mastery of words used in the New Testament. I have never forgotten some things he said when I had tea with him more than 40 years ago. He said—and I have found it to be true in these days—that there are "no closed questions in theology."

During the week we have heard Miss Dorothy Thompson and Mr. Harry Hopkins on the radio. Their words in praise of the people of these islands were most generous. It comes home to us what masters of the technique of broadcasting there are in America.

The radio talk by "Cassandra," which took the form of a philippic addressed to P. G. Wodehouse, has been deplored by most listeners. This is not due to any lack of condemnation of this writer. His action finds few if any defenders. The ordinary man argues that if he were not serving the nazi ends, he would not be allowed to speak on their radio. This he has done several times since he was released from internment in France.

EDWARD SHILLITO.

Catholics Unite With Protestants

Cooperative Project a Success—Plan Serves Migrant Workers in Beet Growing Area in Minnesota

(Special Correspondence)

CROOKSTON, MINN., Aug. 5.—A significant experiment in Catholic-Protestant cooperation which may have far-reaching implications for the future has just been concluded at the little village of Fisher in northwestern Minnesota. Each spring approximately 1,500 Spanish-speaking migrants, commonly called Mexicans, arrive in Polk county to care for and harvest the sugar beets grown for the American Crystal Sugar Company plant at East Grand Forks. Local churchmen had for some time been deeply concerned about ministry to these people when a gift of $500 made possible the establishment of a migrant center under the direction of the Home Missions Council of North America.

Catholics Not Indifferent

As soon as plans began to take form the interest of Catholic clergymen became evident. Crookston, the county seat of Polk county, is also a cathedral city and John H. Pesges, its Roman Catholic bishop, is not only a vigorous leader but one who has shown himself deeply interested in social problems. At a public meeting to consider the migrant problem, called by R. J. Blue, minister of East Grand Forks, a member of the Catholic clergy was present and expressed his deep concern over the failure of his church to reach and minister to these people. A little later there were rumors of a survey being conducted by Catholic workers. It was becoming evident to many of us that this was not a situation in which the mother church was indifferent toward her disinherited children and that the success or failure of the center would depend upon the Catholic attitude. By this time the village of Fisher, midway between Crookston and East Grand Forks and in the heart of the beet-growing area, had been chosen as the site for the project and most of the plans had been laid. Yet even at this late date relocation or abandonment of the effort was seriously discussed, for it was felt certain by the local committee that either opposition or a competitive work would nullify our objective.

The Unexpected Happens

And then the unexpected, the thing for which none of us had dared hope, happened. When Miss Helen White, midwestern supervisor for migrant work under the Home Missions Council, arrived to make final arrangements for the opening of the center she found an invitation to a conference with Bishop Pesges. That evening the local committee discussed long and earnestly the implications of cooperation with the Catholics in such a venture. They recognized the many points of friction which might develop, the restrictions and restraints which such a program would entail, as well as the inevitable criticism

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which would be leveled at them from some Protestant quarters. However, they concluded that since they were not interested in proselyting people who were historically and temperamentally the children of the Roman Catholic Church and that since their chief desire was the spiritual, physical and social welfare of this disinherited group of their fellow men they would welcome an experiment in cooperation toward that end.

Bishop Agrees to Collaboration

The next day Miss White and representatives of the local committee met with Bishop Pesges. The entire program was carefully discussed. The bishop agreed to assist in the cost of transporting the children to the center. In return the Catholic children were to be released for an hour each day to receive Christian instruction under Catholic teachers. The center staff was to give instruction to any Protestant children there might be and was to be free to teach to all simple graces and songs, to use Christian symbolism and to conduct devotions as well as to teach English, health and citizenship, so long as nothing was taught Catholic children contrary to Catholic doctrine. It was agreed that the project was to be purely experimental and that upon its conclusion both groups would carefully evaluate what had taken place.

The Susan Brown Memorial Migrant Center became a reality early in June and has carried its program successfully forward under the careful and competent direction of Miss Gertrude Butler and her staff of three workers. Many local and near-by community groups rendered invaluable assistance. Local physicians, the county nurse and the Tuberculosis Sanitorium worked valiantly on the health problem. The Polk county welfare board and the ERA supplied surplus commodities and WPA furnished a much needed cook. The Fisher school board made available two rooms in the public school and the Methodists contributed an abandoned church building. Catholic instruction was under the direction of Father Francis Dorthy of Fisher assisted by sisters from the Mount St. Benedict convent in Crookston. Father Dorthy also proved himself most helpful in obtaining needed equipment, in teaching handicrafts and in arranging for volunteer assistance. The families were asked if they wished their children to receive Catholic instruction and the response was unanimous. Over 90 children have been enrolled at the center, about one-third of them babies or toddlers who must otherwise have been prey to the hungry mosquitoes and savage sun of the beet fields. Many more would have come had there been facilities to care for them.

Interchurch Cooperation a Success

From the standpoint of getting on harmoniously and proving that Catholics and Protestants can work together, the center has been a complete success. It has been so because of a will to cooperate and subordinate lesser differences to greater aims. It was not easy for either group to trust those whom they had been taught to distrust. There are clerical associates of Bishop Pesges who doubtless question his sanity and some Protestants have expressed in unflattering terms their opinion of members of the local committee. Nevertheless, this experiment has proved that if they will, Catholics and Protestants can carry on together a ministry to the Spanish-speaking migrants.

Whether such a cooperative work shall be expanded is now squarely up to the Home Missions Council. That part of the Catholic Church for which the Bishop of Crookston speaks is ready to move forward. At a recent conference attended by Miss White and members of the local committee, the bishop expressed himself as not only highly gratified at what had been accomplished at Fisher, but as eager to establish another cooperative center in the Moorhead area.

What Will the Council Do?

Much will depend upon the action of the council as it weighs the implications of the Fisher experiment and in its light evaluates its own objectives. If proselytizing is an objective, then, of course, this type of work is a total loss, for while many children were helped to become better Catholics and doubtless also helped to feel kindly toward their Protestant benefactors, there is no indication whatever that any of them were moved to become Protestants. If merely ministering to the physical, social and spiritual needs of these people is the principal objective of the council it may in good conscience withdraw from this region, for in this diocese at least the Catholic Church is recognizing and discharging its responsibility. Throughout the summer it has carried on a carefully planned visitation program and plans to follow up with Spanish-language missions at several points. But if the council conceives of itself as possessing an ecumenical objective broader even than pan-Protestantism, it will recognize that here a door has been providentially opened to service, understanding and fellowship with our Roman Catholic brethren.

WILLARD H. REEVES.

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Ethiopia Opened To Missionaries

Recent British Victories Permit Return —Legislature Defeats Proposals Weakening Sunday Laws

(Correspondence from Philadelphia)

PHILADELPHIA, July 26.—The Board of Foreign Missions of the United Presbyterian Church of North America has received a cablegram that work in Ethiopia is again possible. D. C. Henry writes from Addis Ababa that he and his family have returned to work. The U. P. hospital is now being used as a British military base hospital. Reinforcement of missionary personnel, unfortunately, is not available at present. The 1941-42 board budget has already been appropriated for vital work in other fields. It is also impossible to obtain reasonably safe transportation, approved by the state department. The Ethiopian work was begun in 1920.

"We have been through rather difficult times since the beginning of the war," writes Mr. Henry from Ethiopia. "Life in Ethiopia has always been full of interest and sometimes of adventure, and the last few months have not lacked in this. We have spent anxious nights when there was known to be danger from outlaws. For 11 days it was the common talk of the city that I had been executed as a spy." After 22 days of solitary imprisonment Mr. Henry was interned at home. He declines to return to the United States, and reports that many Nigerian troops being used by the British in Ethiopia have been educated in mission schools.

* * *

State Legislature Protects Sunday

In the Pennsylvania legislature, which has just closed its session, 16 bills infringing on the laws protecting Sunday were introduced. Many were so unreasonable that they were not reported from the committees. Defeated proposals would have legalized Sunday bowling, extended liquor sale hours from 12 midnight Saturday to 2 a.m. Sunday and legalized the opening of motion picture houses on Sunday in communities within ten miles of any army camp, regardless of whether the electorate had voted against them. A bill passed and signed by Governor James reduced from 35 to 20 per cent the number of signers required for the Sunday motion picture referendum to put the question on the ballot at the municipal election.

* * *

Muste Wants Draft Act Amended

Lecturing at Pendle Hill summer session at Wallingford, A. J. Muste, secretary of the F. O. R., called for the amending of the conscription act to provide, as in the British law, for separate registry of c.o.'s, so that it is clear that such registration is a mere census and not a partial and provisional recognition of the government's right to conscript for war; complete exemption of absolute objectors from any form of compulsory or assigned service; reduction of maximum penalty for all cases involving conscience to one year; limit of conviction for conscientious refusal to conform to law. Mr. Muste feared that the decision of the U. S. court of appeals for the New York district would prove the judicial foundation for the permanent conscription of men and women.

CHARLES DANIEL BRODHEAD.

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Dance Hall (Fox) Wm. Henry, Carole Landis, Cesar Romero	*Comedy.* Singer in dance hall feuds with manager on finding him unethical, but in the end saves him from scrape and promises to wed him.	Lacks any real story interest and hasn't enough of anything else to recommend it. Ethical issues are unresolved. *Mostly a waste of time.*
Hold That Ghost (Univ.) Bud Abbott, Lou Costello, Joan Davis	*Farce.* The comedians inherit an ancient tavern from a gangster and spend a ghost-ridden night escaping from the former henchmen who seek hidden treasure.	Could do without the Andrews sisters and Ted Lewis and his orchestra, added to original film. Otherwise, it is a hilarious round of wisecracks in typical Abbott-Costello style; if you like it, *good fun.* M, Y
†**Ku Kan** (Adventure Epics; photographed by Rey Scott)	*Documentary* of life in China in the face of Japanese onslaught, with treks up Burma Road and to Tibetan frontier, plus the all-out bombing of Chungking.	Technically, the colored films are not so good, but the subject matter and the remarkably vivid action portrayed make it an outstanding contribution. Omits mention of mission work. *Informative, convincing.* M, Y
Melody for Three (RKO) Jean Hersholt, Toscha Seidel, Fay Wray	*Drama.* Dr. Christian sees that young violin prodigy meets his father, a famous conductor, and that the parents are reunited. Includes tour of broadcasting studio.	Story and acting are stilted, with coincidence playing a huge part and some characterizations overdone. But the inspiring performance of the young violinist makes the film definitely *worth seeing.* M, Y, C
This Way, Please (Par.) Betty Grable, M. Livingstone, Fibber McGee and Molly, Buddy Rogers	*Comedy,* with music, as background for typical "acts" by popular radio stars, a movie theater seeking stage material, with a triangle among the performers.	Light and frivolous, with slight story content. But the fun is spontaneous, and the individual acts will please the radio favorites' following. *Pleasant.* M, Y

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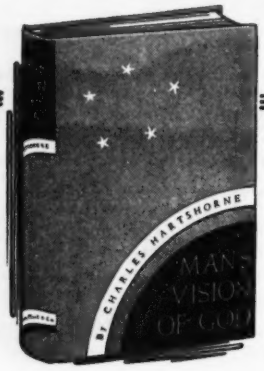

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